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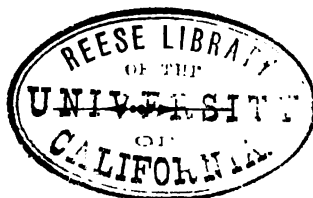
SOCIETY FOR THE PROMOTION

OF

Collegiate & Theological Education

AT THE WEST.

VOL. II.



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SEVENTH

ANNUAL REPORT

OF THE

SOCIETY FOR THE PROMOTION

OF

COLLEGIATE AND THEOLOGICAL EDUCATION

At the West.

WITH

AN APPENDIX.



NEW-YORK:

PRINTED BY J. F. TROW, 49 & 51 ANN-STREET.

1850.



CONNECTED WITH THE SEVENTH ANNIVERSARY OF THE SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL EDUCATION AT THE WEST.

THE Board of Directors met at the Lecture Room of the First Congregational Church in Norwalk, Conn., on Wednesday, Oct. 30th, 1850, at half past 2 o'clock, P. M., the President, Hon. J. C. Hornblower, LL. D., in the Chair.

The meeting was opened with prayer by the Rev. Gideon N. Judd, D. D., and the Rev. Dr. Eddy was appointed Clerk of the Board.

The Annual Report of the Secretary was presented, together with that of the Treasurer, audited by G. M. Tracy, Esq., of New-York City.

In the evening, the Annual Discourse before the Society was delivered by the Rev. Thomas H. Skinner, D. D., of New-York, from 1 Cor. ii. 6: *We speak wisdom among them that are perfect.* Dr. S. remarked that the apostle here clearly intimates that he used among the Corinthians a style of preaching different from that which he would have employed had they themselves possessed greater capacity for apprehending and receiving the truth. He did not intend by "wisdom" a different doctrine from that which he commonly taught, but only the same doctrine in its higher developments and adapted to persons of superior culture. There was difference somewhat analogous to this, in the benevolent enterprises which engage the attention of Christians. The bearings of this Society upon the progress of Christianity—though more far-reaching than those of some other religious enterprises—were yet

less direct and obvious. On this account the Society could only rise gradually in public estimation.

The objects of the Society were *strictly evangelical*. It had assumed that the West, in order to answer the highest ends as the Empire region and the diffuser of Christianity, must be educated. A declaration of Luther was quoted to show that the work of Education, if second to any other, was second only to the work of the preacher. The Society, therefore, claimed brotherhood with every American association for the spread of the Gospel. The grounds of this claim were set forth with a comprehensiveness, clearness, and force of logic, that it would seem must carry conviction to every mind.

At the meeting of the Directors on Thursday morning, the thanks of the Board were presented to Dr. Skinner for his Discourse, and a copy requested for publication.

The reading of the Annual Report was finished. It was then discussed, and an abstract of it, as finally adopted, directed to be read as a part of the anniversary exercises in the afternoon.

Applications for the continued aid of the Society were presented from the Trustees of Marietta, Wabash, Illinois, Knox, Beloit and Wittenberg Colleges. No application was presented by Lane Theological Seminary, as it has reached such a position as to be able to dispense with farther aid from the Society.

A communication was received from Maryville College, in East Tennessee, asking that the aid of the Society be extended to that institution: an appeal was also received from "The German Evangelical Synod of the West," in behalf of an institution, Theological and Collegiate, which has been commenced by that body, sixty miles west of St. Louis, in the State of Missouri.

The Anniversary exercises of the Society were held on Thursday, P. M., in the First Congregational Church. The President of the Society, Hon. J. C. Hornblower, LL. D., took the Chair, and the meeting was opened with prayer by the Rev. Colton Clarke, of Ridgefield, Conn.

An abstract of the Annual Report of the Directors to the Society was presented by the Corresponding Secretary. The

following resolution, offered by A. M. Collins, Esq., of Hartford, Conn., and seconded by William Ropes, Esq., of Boston, Mass., was adopted :

Resolved, That the Report, an abstract of which has now been read, be adopted and published under the direction of the Consulting Committee of the Board.

The meeting was then addressed by the Rev. Albert Barnes, of Philadelphia, Rev. President Smith, of Marietta College, and Prof. F. W. Conrad, of Wittenberg College, Ohio. [For these addresses see Appendix.]

The exercises were closed with the Doxology and the Apostolic Benediction.

The Society then proceeded to the election of officers for the ensuing year.

The following officers were chosen :

PRESIDENT.

HON. JOSEPH C. HORNBLOWER, LL. D., Newark, N. J.

VICE-PRESIDENTS.

REV. N. S. S. BEMAN, D. D., Troy, N. Y.

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REV. A. PETERS, D. D., Williamstown, Mass.

HON. JOEL PARKER, Cambridge, “

REV. EDWIN HALL, D. D., Norwalk, Conn.

REV. J. P. CLEAVELAND, D. D., Providence, R. I.

DAVID LEAVITT, Esq., Brooklyn, N. Y.

DIRECTORS.

REV. S. H. COX, D. D., Brooklyn, N. Y.

HON. CYRUS P. SMITH, “ “

REV. ALBERT BARNES, Philadelphia.

REV. THOMAS BRAINERD, D. D., Philadelphia.
REV. ELIAKIM PHELPS, D. D., Stratford, Conn.
REV. A. D. EDDY, D. D., Newark, N. J.
REV. T. H. SKINNER, D. D., New-York City.
REV. WILLIAM PATTON, D. D.
HON. T. W. WILLIAMS, New London, Conn.
REV. LEONARD BACON, D. D., New Haven, Conn.
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REV. HORACE BUSHNELL, D. D., Hartford, "
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REV. E. BEECHER, D. D., Boston.
WILLIAM ROPES, Esq., "
REV. EMERSON DAVIS, D. D., Westfield, Mass.
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REV. J. H. TOWNE, Lowell, Mass.
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CORRESPONDING SECRETARY.

REV. THERON BALDWIN, New-York City.

RECORDING SECRETARY.

REV. ASA D. SMITH, New-York City.

TREASURER AND FINANCIAL AGENT.

MARCUS WILBUR, Esq., New-York City.

The Society then adjourned, to meet in Park Church (Rev. Dr. Eddy's), Newark, N. J., on the last Wednesday in October. 1851.

The Session of the Board of Directors was continued till Friday forenoon. Appropriations for the ensuing year were made to Marietta, Wabash, Illinois, Knox, Beloit, and Wittenberg Colleges. The application from Maryville College was referred to the Consulting Committee of the Board, and that

from the "German Evangelical Synod of the West" to a special committee, consisting of Dr. Edwin Hall, of Norwalk, and Professor C. A. Goodrich, of Yale College, who are to associate with themselves other gentlemen in the State of Missouri.

It was voted—"That an Endowment Fund be established, to which any donations may be made, designed for the permanent support of any colleges under the patronage of this Society."

The Board then adjourned to meet at Newark, N. J., on the last Wednesday of October, 1851, or at the call of the Consulting Committee.

CONSTITUTION

OF THE

SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL EDUCATION AT THE WEST.

ARTICLE I. This Association shall be denominated the Society for the Promotion of Collegiate and Theological Education at the West.

ART. II. The object of the Society shall be to afford assistance to Collegiate and Theological Institutions at the West, in such manner, and so long only, as, in the judgment of the Directors of the Society, the exigencies of the institutions may demand.

ART. III. There shall be chosen annually by the Society, a President, Vice-Presidents, a Corresponding and a Recording Secretary, a Treasurer, and a Board of twenty-four Directors, which Board shall have power to fill its own vacancies, and also to fill, for the remainder of the year, any vacancies which may occur in the offices of the Board. The President, Vice-Presidents, and Recording Secretary, shall be ex-officio members of the Board of Directors.

ART. IV. Any person may become a member of this Society by contributing annually to its funds, and thirty dollars, paid at one time, shall constitute a member for life.

ART. V. There shall be an annual meeting of the Society at such time and place as the Board of Directors may appoint.

ART. VI. Five Directors shall constitute a quorum for the transaction of business, except for the appointment of a Secretary and the appropriation of moneys, when nine shall be present.

ART. VII. It shall be the duty of the Board of Directors to employ all agencies for collecting funds; to investigate and decide upon the claims of the several institutions; to make the appropriations in the most advantageous manner (it being understood that contributions designated by the donors shall be appropriated according to the designations); to call special meetings of the Society, when they deem it necessary; and generally to do whatever may be deemed necessary to promote the object of the Society.

ART. VIII. This Constitution may be altered or amended by a majority of two-thirds of the members present at an annual meeting of the Society, provided the alteration proposed shall have been specified and recommended by the Board of Directors.



SEVENTH REPORT.

In presenting this, our seventh annual survey of the work in which the Society is engaged, it is not our melancholy duty to record the death of any acting member of the Board. The Rev. Wm. B. Lewis, however, whose resignation was reluctantly accepted at our last meeting, has since finished his earthly course. We cannot doubt that at his entrance into rest he received the greeting which Heaven alone can give—"Well done, good and faithful servant, enter thou into the joy of thy Lord." With great fidelity he had served as a member of the Board from its first organization, and in every practicable way had given his support to the Society. This lamented death, as well as the circle of another year which now summons us to review the manner in which we have discharged a sacred trust, is well calculated to remind us that we are fast settling the question, whether we shall at last hear a similar plaudit from the lips of the Master whom we profess to serve.

We are happy in being able to report encouraging progress in our operations, and to express the strong conviction that, through the instrumentality of the Society, a work has already been achieved, in view of which every patriot as well as Christian may rejoice and give thanks to God. Before proceeding, however, to give the results of the year, it may be well to state distinctly some of the principles upon which the operations of the Society are conducted, as they are intimately connected with these results.

PRINCIPLES AND ARRANGEMENTS.

Every thing which concerns the collection and disbursement of funds, is committed by the constitution to the discre-

tion of the Board of Directors. With a view of preventing the grants made by the Society from being absorbed in the payment of debts with which the several institutions first aided were found burdened, the Directors at an early period voted, that all appropriations should be for three specific purposes, viz., for the *support of Instructors*, and the *purchase of Books and Apparatus*. Thus the responsibility of providing for *debts* was thrown upon the friends of the several institutions residing at the West. The design of the Board was to produce the impression deeply upon the minds of those who applied for aid, that the chief burden of founding the institutions in whose behalf they made their appeals, must be sustained by the West—and that the Society was to be regarded simply in the light of an *Auxiliary* to Western effort.

At the same time a rule was adopted which required each institution aided, to give annually a detailed statement of its condition, its means and its progress; that the Directors might be enabled to see what efforts its friends were making—with what degree of wisdom its affairs were conducted—what hold it had upon the confidence and affection of the community to which it properly belonged, and what prospect there was of its becoming a strong, well endowed, effective establishment.

In order to secure the *means* necessary to accomplish the objects of the Society, the Directors also resolved to take *annual collections* in aid of the cause, and with the consent of individual churches, to make *appeals from the pulpit*. A system of Agencies, adapted to this end, was accordingly instituted. One of the prominent causes which led to the organization of the Society, was the strong and almost universal aversion to the giving of pledges which bitter experience had created at the East. A large part of the debts with which the Society found the several institutions burdened, had been incurred in reliance upon such pledges, extending in some instances through a long series of years, but the redemption of which, on the part of noble-hearted benefactors, became impossible. Hence, applications to the churches for aid, if made at all, must be *annual*, and the amount taken which the donor had then in hand without any pledge for the future. But the experience of all other benevolent societies made it evident, that in order to success in annual collections in churches, frequent if not *annual appeals* in behalf of the cause must be made from the pulpit. The work of the Society has ever been prosecuted as a *religious enterprise*, and consequently, in the belief of the Board, forms a *highly appropriate theme* for the pulpit. Perhaps we

cannot better set forth the nature of this work than by stating some of the grounds of this belief.

RELIGIOUS ASPECTS OF THE SOCIETY.

1. The Colleges which it aids are founded almost exclusively by Home Missionaries. They are the *natural offspring* of the great Home Missionary movement at the West. They are established in the full belief that they constitute an absolutely indispensable part of the system of means through which alone that country can be evangelized, although they carry not with them the magic power of the term, "Home Missions." No intelligent individual can for a moment doubt that the A. B. C. F. M., in giving such prominence to Mission Schools, has adopted the true theory of Missions. In the 40th Report of that Board it is said, "A due degree of attention to every department of education, seems the only way to secure permanency to the work of reform in Turkey." And on page 240, it is stated that, from the first establishment of the Mission Seminary of Lahainahuna, it "had been unceasingly and anxiously watched over, and cherished, and cared for by the Mission;" that "no expense or pains coming within their appropriate means or power had been spared to promote its usefulness or secure the objects of its establishment," and that about \$77,000 have been expended for its benefit, including the support of its teachers and the dwelling-houses erected for their accommodation." If we take the entire educational department of the Board, we have not only young men preparing for the ministry, but multitudes of youth of both sexes—some pious, others not—together with Instructors, Libraries, Apparatus, Seminary Buildings, Dwelling Houses, &c., all embraced under one organization, and all brought into the pulpit on the Sabbath under the head of "Foreign Missions."

But it would doubtless be a vain endeavor to convince the Home Missionaries of Ohio, Indiana, Illinois, Wisconsin, and other portions of the West, that such institutions as the Society aids are not as truly essential to give permanency to the work in which they are engaged, as Mission Seminaries are to the work of reform in Turkey or the Sandwich Islands.

That instructor uttered a weighty truth who said, "surely the history of civilization and the philosophy of human society utter their teachings in vain, unless it may be considered a social axiom, that such institutions form an essential part of every scheme for the intellectual and moral elevation of a people." Another declares them to be "a permanently essential

part of the great Home Missionary enterprise at the West—so essential that it is impossible to apply to it the knife of excision without pouring out the life-blood of the whole system." Still another says, "NOTHING IS PERMANENT till the West has on her own soil a well endowed system of Colleges and Theological Seminaries, from which she may permanently derive her own religious, literary and scientific teachers and professional men."

2. They were founded mainly with a view of raising up a ministry for the West.

Western Reserve College, "at the laying of the corner-stone, was dedicated to Christ and his church." To train up a sound, thoroughly educated, indigenous ministry, was the *primary* object in its establishment." Nearly one-half of its living graduates are in the ministry or in a course of preparation for it.

Marietta College was founded "mainly to meet demands for competent teachers and ministers of the Gospel. When the first President was inducted into office, he was solemnly charged by the organ of the Board of Trustees, who officiated in that ceremony, to manage the Institution for "Christ and his church." Of the first 113 graduates, 65, or considerably more than one-half, have devoted themselves to the work of the ministry.

The "painful destitution of educated ministers in the State of Indiana," led to the founding of Wabash College. The enterprise was resolved on at the close of a meeting for consultation and prayer, held by several almost penniless Home Missionaries, and continued through three days. This little company of praying men then "proceeded in a body to the intended location, in the primeval forest, and there, kneeling on the snow, dedicated the site to the Father, the Son, and the Holy Ghost, for a Christian college." Of the first 65 graduates, 45, or more than two-thirds, have devoted themselves to the Christian ministry.

Illinois College had its origin in the union of two independent movements, one emanating from Home Missionary movements in Illinois, the other from a society of inquiry respecting missions in Yale College. It was located by Home Missionaries. Of the first 94 graduates, 45 have devoted themselves to the work of the ministry.

Knox College was founded by a Christian colony, composed of families who "loved the Bible, the Sabbath, and the sanctuary. The object which gave birth to the enterprise was that of diffusing over an important region of country, at an early period of its settlement, the combined influences of education and religion." The first class was graduated in 1846. Of 25

alumni, 11 have devoted themselves to the work of the ministry.

Beloit College "originated in the united councils and action of the Presbyterian and Congregational ministers and churches in Wisconsin and northern Illinois, who felt the need of an institution for the promotion of sound learning and vital piety in their field of labor." It is so recent in its origin, that as yet it has had no graduates.

Wittenberg College was chartered in 1845, and was founded for "the promotion of religion, science, and literature in general, and especially the education of men of approved piety and talents for the sacred ministry." Its design is "to bring the leading minds of the Germans under the combined influence of education and religion, and to give to them all an intelligent and godly ministry." Twenty-five young men have already entered the ministry from its Theological Department, one of whom has just been commissioned to go as a Missionary to India. Nearly one half of the students at present connected with the institution, are candidates for the Gospel ministry.

As to Lane Theological Seminary, its *title* sufficiently indicates the object for which it was founded. It has already sent into the Home and Foreign Missionary fields, between 300 and 400 laborers.

3. All the efforts made for the founding of these institutions for such an object, go upon the supposition that AN EDUCATED AND EVANGELICAL MINISTRY CONSTITUTES, UNDER GOD, THE GREAT CENTRAL INSTRUMENTALITY FOR THE EVANGELIZATION OF THE WEST—and that to furnish an adequate supply for that country, without the agency of such institutions, is an *impossibility*. In a dark period, when this great and vital interest was depressed and suffering throughout the land, and the foundations of institutions at the West, whose leading design was to promote it, were giving way—the Society came into being, and earnestly addressed itself to its advocacy. An intelligent friend of the West, after listening to an eloquent exhibition of the subject before a large assembly, remarked that the influence of the Society upon public sentiment alone, was worth all that the organization had ever cost.

For a course of years there has somewhat extensively existed, a singular discrepancy between *belief* and *practice* in the churches. The theory of Missions almost universally adopted, is such, that it is sufficient to commend any enterprise of benevolence to the churches, that it *prepares the way* for the ministry, or is *auxiliary* to the ministry; and yet, movements solely or mainly designed to supply that to which all else is *confessedly auxiliary* have been among the most difficult to be sustained. And when the startling fact has come to

light, that we had no ministry for destitute millions—instead of taking the common-sense way of using every appliance which the great Head of the Church has placed at our command to supply the want—it has been extensively taken for granted that such supply was *hopeless*, and the *strength* of the churches consequently been turned in other directions.

4. The *instructors* as well as founders of these institutions are religious men. Two-thirds of the whole number connected with the institutions aided by the Society are ministers of the Gospel. Such men are ready to spend lives of toil and sacrifice in promoting their interests. So far as we know, every instructor is professedly religious. "It is an interesting thought, and a fact which has no parallel in the history of the world, that all the most prosperous Seminaries of this vast Republic had a strictly religious parentage—that the foundations were laid in faith and prayer."

"Another fact equally worthy of notice and devout thanksgiving is, that the public education of young men in this country has, from the beginning, been in the hands of pious evangelical governors and teachers. There have been, to be sure, and are some exceptions. But it is surprising to what an extent evangelical ministers and pious laymen now constitute, as they always have, the Faculties of our public literary institutions. They have educated the ministers, physicians, jurists and statesmen of every generation, from the landing of the Pilgrims—and those who are to come after us, when we leave the stage, are now under their pious training. I regard this as one of the greatest blessings which any country could enjoy. To this early Christian influence in settling the principles, enlightening the conscience, and moulding the hearts of those who successively wield the political and religious destinies of the nation, we are more indebted than to any other cause, except it be family instruction and the preaching of the Gospel, for those glorious institutions which distinguish us from all the nations of the earth. To the instructions of pious and devoted teachers in our public Seminaries, may be traced all those powerful revivals which these institutions have so extensively enjoyed; and had our Colleges been in the hands of irreligious men, of mere philosophers and scholars, there is no reason to think they would ever have rejoiced in these copious "refreshings from the presence of the Lord;" and if they had been passed by, what would have been the character of the Christian ministry? what the moral and religious training of the Judges and Counsellors and Rulers of the land?"*

* Valedictory address, delivered at Amherst College, by Rev. Heman Humphrey, D. D.

Aside from the ministry, there is no position where Christian men have the *ability* to exert a more direct and powerful religious influence, than they can as instructors in Colleges. At the accession of Dr. Dwight to the Presidency of Yale College, infidelity was prevalent in the country, and so fashionable in College, that the first class which this great man taught had assumed the names of the principal English and French Infidels. We can hardly conceive of a position more favorable to effective Christian influence than that occupied by him, when, in the midst of this prevalent infidelity, he discussed the question: *Are the Scriptures of the Old and New Testaments the Word of God?* "He entered," says his biographer, "into a direct defence of the divine origin of Christianity, in a strain of powerful argument and animated eloquence which nothing could resist. The effect upon the students was electrical. From that moment infidelity was not only without a stronghold, but without a lurking-place. To espouse her cause was now as unpopular as before it had been to profess a belief in Christianity. Unable to endure the exposure of argument, she fled from the seats of learning ashamed and disgraced."

This action of religious teachers upon unsanctified mind is often overlooked, and consequently erroneous conclusions drawn in respect to the character of Colleges. Our sanctuaries are constructed, not for the benefit simply of the professed followers of Christ—they are the great gathering places where unsanctified mind is brought under the power of the Gospel, and here, with God's help, are witnessed the sublimest achievements of the Christian ministry. Here, through this great instrumentality ordained of God, Christianity puts forth her mightiest aggressive power. It would therefore be a strange perversion of things to assert that our sanctuaries ceased to be strictly objects, just so far as they had to do with mind, not already sanctified, or with any profession, save that of the Christian ministry. It would, however, be no less a perversion to regard the work of a College instructor as ceasing to be of a religious character the moment it passes beyond the range of mind already sanctified. A principle like this would instantly annihilate, for the most part, the religious character of the vast educational establishment of the A. B. C. F. M. Heathen youth are ordinarily gathered into Mission schools, not because they are already pious, but in the hope that they may become so—and the existence of open impiety and infidelity does not annihilate their relations to the Church, nor hush the voice of their claims in the pulpit; but only constitutes an additional reason for strengthening the religious influence brought to bear upon them; and the churches, with a

more importunate spirit of prayer, bear their case before the throne of grace.

The revivals with which our American Colleges are blessed reveal, in a clearer light than any thing else, their intimate connection with the interests of religion. Sketches of the religious history of the Colleges, aided by the Society, were given in our fifth Report. One of them, in the space of twelve years of its history, enjoyed eight seasons of revival. Of its first 39 graduates, 22 were hopefully converted while connected with College. The President of another says: "The religious history of this College has been a history of revivals—of conversions from sin to holiness—of the triumphs of the Gospel." Of its first 94 graduates, 71 were professors of religion, and 27 of these indulged hope while in College. During the brief history of another, seven distinctly marked, and some of them powerful, revivals of religion have occurred, besides several other seasons of unusual religious interest. It is believed that no young man has yet passed through the College course there without having his attention summoned, by special manifestations of the Divine presence, to the great interests of eternity. More than half of those who have finished their College course there, and who entered the institution impenitent, left it the hopeful friends of the Redeemer. A distinguished College Professor, after nearly thirty years' connection with an institution, says of College students: "There is no such audience to preach to—certainly none compelled to attendance—so quick to see, so sensible to feel the glorious truth, the transcendent beauties of the religion of the Son of God; and it seems to me that the Gospel has nowhere achieved so certain and so fruitful triumphs."

5. There is another aspect in which this subject may be viewed. This "moral and religious training of the judges and counsellors and rulers of the land," is a point too often overlooked in reference to our colleges. It appears that the original intention of the founders of Yale College was, to devote the institution exclusively to the interests of the Church. But this was so changed that in their application to the Colonial Assembly for a charter, they represented that "from a sincere regard to, and zeal for upholding the Protestant religion, by a succession of learned and orthodox men, they had proposed that a collegiate school should be erected in this Colony, where youth could be instructed in *all parts of learning* to qualify them for public employments in Church and civil State." One hundred and fifty years have passed since those founders took this position. And what has been the result? In the triennial catalogue of that institution are now to be

found the names of four signers of the Declaration of Independence; three members of the Convention for framing the Constitution of the United States; one vice-president and four judges of the Supreme Court of the United States; seven members of the cabinet; thirty-nine U. S. Senators, and one hundred and thirty-nine members of the House of Representatives; four foreign ministers and plenipotentiaries; twenty-two governors, eighteen lieutenant-governors, and eight secretaries, and eighty judges of the Supreme Court, of different States; three Chancellors of New-York; thirteen presidents of medical societies; thirty-six presidents of Colleges, and one hundred and five professors.

Could we take all the alumni of this institution who never entered the Christian ministry, and follow each one out to the bar, the bench, the halls of legislation; to the practice of the healing art; to the schoolhouse and academic hall, and to all the walks of literature and science, we should have an array of mind whose influence has been all-pervading and resistless, and, taken as a whole, pre-eminently conservative and salutary.

What if this vast array of mind, instead of being trained under such presidents as Pierson, and Cutler, and Williams, and Clapp, and Stiles, and Dwight, and Day, and their associates in the business of instruction—and trained, too, in company with those who had the ministry in view, had been thrown into institutions not identified with the church and not under the control of Christian teachers? Every beholder was impressed with the sublimity of the scene witnessed at the recent one hundred and fiftieth anniversary of this venerable institution, where a thousand of her sons were gathered from all parts of the land, and the representatives of every profession, to exchange greetings, and rejoice in the prosperity of their venerated Alma Mater. One great fact stood out with a prominence that must have commanded universal attention, viz: that Christianity sat enthroned above all literature and science. In her majestic presence every thing not in harmony with the supremacy of her claims was awed to silence.

There were men venerable for age and station, and renowned for learning, and wielding vast power in their varied posts of influence, and yet, not one of them who had not been trained within those classic walls by Christian teachers, through whose instructions the principles of our holy religion had been mingled with all their intellectual developments, and on whose minds the claims of Christianity and the awful sanctions of God's law had been made to press with solemn weight throughout their entire collegiate course. All, it is

true, had not yielded to this pressure; but then they may have been illustrations of the great truth set forth in the following eloquent language: "Long, long afterward, amid the hot encounters of professional or political life, amid the sordid toils of the spirit of accumulation, in the remotest regions of the land, and perhaps in distant climes, the remembrance of college years, and of teachers and classmates in the college halls, may be to many a man of high position and of commanding influence, like the subduing remembrance of a mother's gentle hand laid long ago in nightly prayer upon the now hoary head of him who is tempted to sin."

6. But there is still another relation sustained by the society to the interests of religion, to which we wish to call attention. It is now everywhere conceded, that in order to fill the ranks of the ministry from generation to generation, there must exist institutions located at accessible points, and provided with buildings, libraries, apparatus, able instructors, and *endowments* to such an extent that the possession of moderate means may bring young men within the scope of their advantages. These endowments become so many stepping-stones, upon which energetic young men may ascend from the deepest vale of poverty to the highest posts of influence and power known in human society. "As to machinery, we do and we can do nothing without it. We must use the lead of the mines, the tanneries, the press, and the steam-engine, with which to print and circulate the Bible. Formerly they used mules at the Tract House. Is it charity to give my money to buy mules, to buy leather, and paper, and boxes, when I would circulate the Bible? Yes, it is charity. And if we could not send our missionaries abroad except by owning missionary ships, we should build them and buy them for this purpose. Whatever machinery is necessary in order to do the work of preaching Christ, we must have. The plate and cups at the communion table are necessary to the object contemplated. So are libraries, and apparatus, and lecture rooms necessary, in order to train up an efficient ministry."*

FIRST AND GREAT THING TO BE DONE.

Even so far as the education of the Christian ministry is concerned, the first and great thing to be done at the West, is to establish *institutions* in sufficient numbers, and furnished with the *foresaid* facilities. Many a pious and indigent youth will be *unable* to reach the ministry, notwithstanding

* Todd's Letters on Colleges.

these facilities, without additional and special provisions—but then such provisions can do nothing towards *founding institutions*, and very little even towards the support of instructors, for the simple reason that the salaries in most cases greatly exceed the entire amount of tuition bills, while but a small proportion of this amount ordinarily comes from that class of young men who are sustained by education societies.

It is a fact well worthy of notice, that colleges existed in this country for *more than two hundred years* before such societies came into being. At their first organization they found New England supplied with colleges. We would not underrate but exalt the noble work which has been accomplished through the agency of education societies—but, then, what would New England have done during these two hundred years, *with* these societies but *without* her colleges?

Now, within the last twenty-five years, a new world has been opened at the West. Before the advancing ranks of emigrants the wilderness has wasted, and in its place, as if by magic, have sprung up settlements, villages, cities, and organized States. All the wants of civilized and Christian society have been, as in an instant, created, and that on a boundless scale. Intellectual and moral wants *speedily* arise, which can no more be met by *importations*, than the scanty provisions brought by the first band of Pilgrims, in the Mayflower, could prevent the horrors of famine in all coming time among their descendants.

So far as supplying the West with an educated and evangelical ministry is concerned, there is then a *double* work to be done. Institutions must be established, and special provisions also made for the benefit of indigent young men having the ministry in view. The former, as we have already stated, is *THE FIRST AND THE GREAT WORK* to be accomplished—though the latter, as an *indispensable auxiliary*, ought, in *some form*, to be done. This former work, in answer to appeals from self-denying men, who are toiling for the evangelization of the West, we, as a society, prosecute, and that as a *religious enterprise*. As such we bring it before the churches, and as such we ask for the pulpit that we may spread out its claims. These two objects, however, are perfectly harmonious, and indeed are but parts of one comprehensive educational system which the West demands.

BEST METHOD OF COLLECTING FUNDS.

Some have doubted the wisdom of the Society in making general applications for aid, and have supposed that its agen-

cies should be confined to efforts with individuals. Success, however, in this course would obviously depend very much upon the reasons which *dictated* it. If the agents of the Society were to attempt this work under the chilling influence of a public decision, that the object was so far removed from the Church and the ministry, that it could not be appropriately introduced into the pulpit—what motives could they bring to stir the liberality of religious men? and more than all, what heart could they have to prosecute the work? We hazard nothing in saying, that every office and agency of the Society, under such a state of things, would be instantly vacated.

A Society, no doubt, could for a time exist and be the regulating, the collecting and disbursing agent of the Churches, and yet confine its agencies to applications to individuals, and that on other grounds than want of appropriateness to the pulpit. But not to speak of other difficulties, there would be in the way of such an arrangement—the exhausting labor involved in the prosecution of agencies—the difficulty of reducing the movement to any thing like system and thus preventing interference with other objects, and the impossibility of creating public sentiment and general interest as the Society is now doing by its numerous appeals from the pulpit, by an assignment to the cause on the part of Churches and ecclesiastical bodies of a place and standing in the great sisterhood of benevolent societies—by anniversaries and other public occasions, with their Annual Reports, Discourses and Addresses—together with all the *visibility* which tends to keep an object before the Churches. This constitutes the great process of *cultivation* which not only calls out the widow's mite but prepares the way for the splendid benefaction, and the experience of the last seven years abundantly proves, that the surest way to secure the latter is to put in operation a system of means adapted to produce the former.

The Society, therefore, cannot dispense with either method of securing aid. By its annual benefactions it can bring a given institution to a point where, by the promise of a definite amount it can call forth a spirit of self-sacrifice at the West, and give a stimulus to western effort which shall speedily place the institution in a position to dispense with further aid from the East—and a position, which by one process alone, it might have required a long series of years to reach—and in such cases it is easy to bring into full play individual preferences for particular institutions, and stimulate these preferences even by the certain expectation of accomplishing at a single stroke, a work that shall be felt through all coming time. These splendid benefactions are beginning to multiply, and are

giving great efficiency to the operations of the Society. Our last Report made mention of \$10,000 contributed by a single Church to Wabash College, and \$7,710 contributed by another to Western Reserve College, as a part of the \$25,000 in view of which that institution agreed to relinquish all further claim upon the Society and leave the Eastern field. A few years since one of the Directors of the Society endowed a Professorship in Beloit College by a donation of lands valued at \$10,000. The past year has been distinguished by similar donations, as will appear in subsequent parts of this Report.

FINANCIAL STATEMENT.

General Receipts. From the Treasurer's account (audited by G. M. Tracy, Esq., of New York city) it appears that the balance in the Treasury by the last Report was \$289 08, and the amount received during the year \$17,623 31. This *includes* the amount raised under the arrangements announced in our last Report as having been formed with the Central Education Society at New-York, and the Western Education Society at Auburn, by which joint collections should be made on their respective fields under the agencies of this Society, and divided in accordance with the principles therein stated.

Special Donations. The Rev. M. P. Squier of Geneva, N. Y., has founded a Professorship in Beloit College by a donation of \$10,000—and a donation of five thousand acres of land, valued by the Treasurer of the College (at least) at \$10,000, has been made to the same institution by Mrs. S. W. Hale, of Newburyport, Mass. Subscriptions to the amount of \$7,000 have also been obtained for the special benefit of Marietta College as a part of \$18,000, which the Society has attempted to secure for that institution, on the ground of a declaration from the Trustees that this amount would enable the College to sustain itself, without further aid from the Society or application on the Eastern field. In the various forms above specified, therefore, this field has produced during the year a total of \$44,623 31.

The policy of the Board in reference to the disbursement of the general receipts of the Society has undergone no change. The special donations are applied to the purposes of endowment, either by the consent or the express direction of the individual donors. To secure these, however, is an object kept constantly in view by the Society, and they are as truly to be reckoned among the results of its operations as the annual collections. The general receipts of the Society are every year

sensibly diminished by these donations, but then there is a vastly greater gain in another direction. It may be added that through the stimulus afforded by the Society, the different institutions have realized subscriptions on their own fields (as will hereafter appear) to the amount of more than \$60,000—so that the grand total for the East and the West during the year, from all sources, would exceed \$100,000.

There has been paid from the Treasury during the year—for salaries of Agents and expenses connected with their agencies, \$3,929 83—for salary and travelling expenses of Secretary, compensation to the Treasurer and Financial Agent, office rent, postage, stationery, expense of public meetings, &c., \$2,132 42—and for printing Annual Report, Annual Discourse, Addresses, and Circulars, \$476 28. After allowing \$1,848 53 to the Western Education Society, and \$2,181 06 to the Central Educational Society, the balance (less \$76 29 remaining in the Treasury) has been disbursed to the institutions aided by the Society.

AGENCIES AND UNION EFFORTS.

The Rev. J. M. Ellis and the Rev. Mason Grosvenor, as in former years, have prosecuted in New England with earnestness and success their labors as Agent, and almost everywhere have found increased interest and confidence in the cause. In the early part of the year the Rev. Joseph Emerson, of Andover, Mass., entered the service of the Society, and from his intimate acquaintance with the subject of education, his long experience as an Agent and his acceptableness to the Churches, very much is to be hoped from his agency. In New-York and vicinity, and over the whole field covered by the arrangement with the Central Education Society, together with Philadelphia, &c., the Agency has been performed by the Secretary. At the commencement of the year, the Rev. Ira Ingraham entered the service of the Society in Western New-York, under the arrangement for the collection of funds formed with the Western Education Society. He has been laboriously engaged in effecting an organization which shall secure systematic contributions to the cause.

In his report he says:—

“Ten of the Presbyteries on this field have given to the Education cause a definite time in which to take collections for it. I have preached on the subject of my agency to 64 congregations on the Sabbath, and taken collections in all of them excepting two. Only seven of the churches on this field have taken collections for the object, except where I have presented the cause myself. While there are many influences here to keep the Education cause in the background, and many things discour-

raging to the Agent—there are other influences which strengthen his hands and encourage his heart. I feel very confident that the conviction is gaining on the minds of ministers generally, and on the more intelligent laymen in the Churches, that the cause of Education for the ministry is one of *commanding* importance at this day, and that to prosecute the cause successfully, evangelical Seminaries scattered over the land are indispensable. I have been repeatedly addressed by ministers and intelligent laymen thus—“Your cause, though a *hard* one to carry forward, I consider one of the first importance at the present time.” That the cause is gradually rising in the estimation of the more intelligent, and securing a stronger hold on their affections, I cannot doubt. I think there is no practicable way of presenting these two kindred objects advantageously to the Churches *at present except unitedly.*”

The Rev. Dr. Hickok, of Auburn Seminary, in a letter to the Secretary says:—

“I should expect the amount of contributions to grow on steadily for some years to come, before they reach the full amount to which they may be permanently continued. Our Churches are growing in wealth and numbers, and I hope in Christian benevolence, and the cause of education, in each of the departments combined, is steadily rising in interest, and their combination giving favor and general approbation, so far as the facts in the case become intelligently apprehended. For my part, I see nothing better nor nearly so well for both Societies, as a steady perseverance in the present course.”

Could both objects have everywhere a separate hearing, the receipts of the two would doubtless be essentially increased beyond what can be realized from the united presentation—but then in view of the multiplicity of benevolent organization, such a hearing seems out of the question. The present arrangement too, has the advantage of simplicity, economy, and scope of object—and it produces such a blending of interests as is likely to secure access to all Churches possessed of much ability to aid, and thus prove a wise arrangement for both Societies. On the field of the Central Education Society the experiment of the past year has been decidedly and mutually beneficial. On that of the Western Education Society as much has been accomplished, considering the nature of the field—though by the terms of the arrangement, the pecuniary advantage at the outset accrues mainly to that Society. Nearly one-fifth of the beneficiaries reported by the American Education Society at its last anniversary, were connected with the two local Societies above named.

PUBLICATIONS.

In addition to the Annual Report and the Annual Discourse, delivered by the Rev. Edward Beecher, D. D., there has been issued, an edition of the masterly address, “ON THE UTILITY OF COLLEGIATE AND PROFESSIONAL SCHOOLS,” delivered in

behalf of the Society, in Tremont Temple, Boston, by Professor Edwards A. Park, and published in the *Bibliotheca Sacra*. The Premium Essay of Professor N. Porter, of Yale College, mentioned in our last Report, is now in press. The design of the Essay is to set in striking contrast, the principles and spirit of the Jesuits, on the one hand, and of the Puritans, on the other; and to show that the Educational Systems, which are based on these principles, must produce men whose characters will be opposed in almost every particular. It is contended that education is not to be judged solely by the intellectual training which it imparts, but by the men whom it sends into active life. A history of the educational influences, which were originated and sustained by the Jesuits, is given as far as possible, and the surprising power of their Institutions, in arresting the progress of the Reformation, amply illustrated. The characteristics of the Jesuit and Puritan Institutions, in this country, are enumerated, with the design to do justice to the peculiar excellencies and defects of each.

The Essay concludes with a discussion of the question, whether it is probable that these Institutions will exert a powerful influence in this country. It is designed to be impartial and thorough, and to interest thinking men in the consideration of the great power exerted by educational institutions, in every country, and especially in one like our own.

ANOTHER INSTITUTION ESTABLISHED.

At the close of the last year, we were enabled to strike from our list Western Reserve College, as no longer needing the aid of the Society. From the following letter from Prof. Allen, it will be seen that we have now the pleasure of doing the same, in reference to Lane Theological Seminary.

I am happy to be able to inform you, that we shall not need to call upon you for aid this year; and we hope, by the favor of Providence, to be able, henceforth, to sustain the Institution on its present foundation, without foreign aid. We are under the highest obligation to you and the friends of Christ, who, through you, have contributed to our relief, when our finances were in an embarrassed state. But for the aid thus obtained, I see not how we could have avoided at least a temporary suspension. The personal friends of Dr. Beecher have become responsible for his support, and our income will, hereafter, meet the salaries of the Faculty.

I hope that your means of aiding other Institutions will be increased, not only by the amount given us heretofore, but by greatly increased contributions to your cause. This must be the result, if your friends have any just appreciation of the intimate connection between our Colleges and every thing that promises good for the West. Our only hope for a supply of educated ministers, is connected with the prosperity of these Institutions, which have been

founded and sustained for this very end. The foundations of all were laid in prayer, and all that has been done for them and by them, is the fruit of faith in God and consecration to his cause. I have never had a doubt of their ultimate success, and the trials, severe and very protracted, through which they have passed or are passing, have only confirmed my convictions, that Christ acknowledged them as his, and was preparing them to do a great work, throughout the entire West not only, but through the world.

While in the Western States, we count their sons by scores, their voices are heard, at this very day, proclaiming the glad news of salvation, in twenty States of the Union, on the Pacific Coast, in the Islands of the Sea, in Southern Asia, China, and Western Africa, and on the Mountains of Lebanon.—
BLESSED IS THAT MAN WHO HAS CONTRIBUTED TO GIVE THEM PERMANENCE AND POWER TO DO GOOD.

D. H. ALLEN.

Walnut Hills, Oct. 23rd, 1850.

MARIETTA COLLEGE.

This institution is fast approximating the position of W. R. College and Lane Theological Seminary, as will appear from the following communication to the Board, signed by President Smith and Professor Andrews :—

The undersigned, in behalf of the Trustees of Marietta College, desire to express their grateful acknowledgments for the aid furnished them, during the past year, by the Society. That aid has been to the Institution, in past years, of signal service. It has enabled the Trustees to pay larger instalments to the members of the Faculty ; and it has encouraged them in the prosecution of their efforts, to bring the Institution to a point where further application to the Eastern Churches would be unnecessary. It would give them the highest pleasure to be able to state to the Society, that this point was already attained. But though some progress has been made towards the endowment of the College, it is by no means sufficient to warrant the attempt to do without the aid of the Society, for the ensuing year.

It will be remembered, that in the spring of 1847, an effort was commenced, to raise for the College the sum of \$50,000. At the meeting of the Society, in October, 1848, one half of that sum was reported as subscribed. Owing to circumstances which it is not now necessary to repeat, no advance was made in this work during the next year. The undersigned are happy to be able to report progress since the last Anniversary of the Society. In March last, the Professorship of \$10,000, to which allusion was made in our last report, was completed ; making \$35,000 on our field. This amount, of which more than half was contributed in Marietta and Harmar, has not been raised without great sacrifice on the part of the donors. Nearly all of it has been given by pious men, who regarded the existence and prosperity of the College, as absolutely indispensable to the progress of the Kingdom of Christ in that region.

It may be added, that some friends of the Institution have voluntarily undertaken to secure a Fund of \$10,000, to be devoted exclusively to the benefit of the Library, and that some \$7,500 have already been subscribed, by a few individuals.

Of the \$7000 subscribed at the East for the benefit of this

College, \$2000 were obtained in Hartford, Conn., and \$5000 in Lee, Mass.—Pres. Smith and Prof. Andrews farther say :—

In the town of Lee, there were thirty persons who contributed in sums of fifty dollars and upward, betokening an unusual appreciation of an object which is generally thought to be not well suited to impress the great body of Christians. Without doubt no small portion of this success is to be attributed to the efforts of the Society to enlighten the public mind in regard to institutions of learning, and the pamphlet of Dr. Todd was specially alluded to by some of the contributors. The objections so commonly heard to giving to Western Colleges, have been urged by but very few to whom application have been made ; on the contrary, the cause has been well spoken of, and their best wishes for its advancement expressed by those who were obliged to decline giving.

The undersigned express the hope, that the present may be the last application which it will be necessary for Marietta College to make to the Society.

In order to secure this point \$11,000, in addition to the amount already obtained, will be necessary—but we hope and trust that before the close of another year, this sum will be supplied by noble-hearted benefactors.

ILLINOIS COLLEGE.

The President of Illinois College in presenting the annual application for aid in behalf of that Institution, says :

We hope the Society will feel encouraged by the fact, that though our expenses are estimated to be greater than for several years, our deficit is less than we have ever before been able to report since we have been receiving aid from the Society. The reason of this encouraging fact is THE ADDITION TO OUR RESOURCES OF \$25,000 FOR THE PERMANENT ENDOWMENT OF THE COLLEGE. This sum has been raised in this State, and an important portion of the field remains yet to be canvassed. The Trustees are prosecuting the effort for an endowment of \$50,000 as fast as possible, with the intention of completing it on the home field, if possible, and at the earliest practicable day.

In the narrative of the state of religion within the bounds of the Synod of Illinois, presented at the meeting of that body, held on the 7th of last month, the following passage occurs :—

Illinois College is now in a more healthy and vigorous condition than at any former period, and is evidently deserving as it receives the confidence of the Church. We express our gratitude to God that a greater number than usual of pious young men are now in its halls. We feel called upon to unceasingly entreat the great Head of the Church to pour out there the spirit of all grace, that they may be prepared by fervent piety and self-sacrifice, for the wants of the age and the Church.

WABASH COLLEGE.

"Wabash College," says Professor Hovey, "was the pioneer College of the Upper Wabash Valley, and is now the only institution of the kind, not only in this valley, but in the State which receives the special patronage of our own denomination. Its location, healthy and central to the beautiful valley whose name it bears, possesses many advantages for extensive and permanent influence. It is in the heart of a country destined to great wealth, and a dense population. By the internal improvements completed, and in progress, it will be easily accessible from remote parts of the State.

"All we need, to secure a wide and most valuable influence, are the requisite means to sustain the institution, and to enlarge its advantages as the necessities of the country require, and a continuance and increase of the devoted spirit of Christian enterprise with which it was founded. The Freshman class is the largest we have ever had, and will number eighteen or twenty."

The Trustees are now prosecuting an effort in that State to procure the means to erect a Chapel, &c., and about \$4,000 have already been subscribed towards the object.

KNOX COLLEGE.

In the annual application from this Institution the President says:—

The resources of the College have decidedly improved during the last year. The debts have diminished and the productive fund increased, so as to show a difference in favor of the College of some \$2,000.

Rev. John Waters, one of the founders of the College, has given all his Scholarship right to the College to begin a fund to educate candidates for the ministry—the value at present rates amounting to \$1,176. Candidates to be approved by the Faculty of the College.

We are greatly strengthened by the aid the Society is affording us, not only by the help actually received, but by the increase of our courage and confidence to go forward in the erection of our buildings, which we hope by the most rigid economy and strenuous exertions to carry forward without incurring a ruinous debt. Two of our students are now paying twenty-four dollars a year for a small chamber in a low-roofed house—all the rooms that we have being filled.

BELOIT COLLEGE.

The Treasurer of Beloit College, in the renewed appeal in behalf of that Institution, says:—

The permanent property of the College has been increased, during the last year, by a donation of \$10,000, by Rev. M. P. Squier, of Geneva, N. Y.; by subscriptions, in this region, about \$10,000; and a donation of 5,000 acres of land, by Mrs. Hale, of Newburyport, Mass., valued (at least) at \$10,000. This added to what was reported, last year, makes the permanent property of

the College \$52,288. Of this property, however, only about \$5,000 is productive of present income, for the support of Instructors. Of the remainder, about \$13,000 consists in the value of the Building Grounds, Library, Furniture, etc. The income of Professor Squier's donation, is secured to himself, during life, as the salary of his Professorship, in the Institution, and the remaining property consists chiefly in unproductive wild lands.

The President of the College, in a communication accompanying the statement of the Treasurer, says—Both the Board of Trustees and the Faculty, enter on this fourth year of the College, with minds impressed more than ever with the importance of the enterprise they have undertaken, and, at the same time, greatly encouraged to prosecute with vigor, the hard work necessary to carry it on successfully.

The action of a College, upon these several classes, cannot be expected to develop great results in a day. The influences which it is giving out are subtle, and we cannot trace them all along their way.

The force of the foregoing considerations, as applied to our case, depends on two facts, which, though it may seem like assumption on our part to say so, we believe to be fully established. The first is, that the interest of Christians, in the Fellowship of Congregational and Presbyterian Churches, in this entire region, is concentrated on our Institution. This concentration of interest and action, on one movement, is due chiefly to the influence of your Society. The other fact is, that no other Institution is likely to set and maintain that standard of scholarship, which, we believe, the best interests of this country demand. At any rate, we feel ourselves charged with the high responsibility of establishing the standard of thorough scholarship, and, because of this, we need your aid.

In addition to all this, we urge what is with us, even a chief consideration. It is the importance of connecting with those Institutions which lead the cause of education, a positive religious influence, which shall identify them with the whole grand movement for the advancement of Christ's Kingdom.

WITTENBERG COLLEGE.

In the Annual application for aid, the President of this Institution says:—

When this difficult enterprise was undertaken, some years ago, there were but few men who had faith enough to undertake it, and it is well, perhaps, that the many doubts entertained by others, as to its success; did not open the eyes of these to the difficulties which they have since realized. On a review of the past history of the Institution, we may truly say, 'Hitherto, the Lord hath helped us.' Year by year, the influence which it was designed to exert on the German Churches and the emigrant population, is greatly increasing, as is manifest, in the number of young men who have been called forth from these sources, to enter upon a course of education in it, as well as those who have gone out from it, into fields of usefulness.

In addition to the eighteen who, during the first four years of its existence, entered the Ministry, from the Theological Department, we have again sent forth seven young men, six of whom have already taken charge of destitute churches in different parts of the West, and the seventh has just been commissioned to go as a Missionary to India.

This young brother, of German parentage, and a convert from Romanism, would have been peculiarly useful in the West, but as we have good reason

to believe that he was divinely called to go to the Heathen, we are assured that his labors there, in their reflex influence, will be of vast importance to the Institution and Churches here.

We have had 156 students in attendance, during the past year. The College building, which was indispensable for the accommodation of young men in the circumstances of those to whom we must mainly look for the supply of our German Churches, has, during the year, been brought into a condition to receive the students. This work, which has required many sacrifices, and which we had to suspend, during the last year, from want of funds, we have been graciously enabled to prosecute, this summer, without delay.

The estimated cost of the entire edifice, is about \$22,000. At present, however, we will finish only the inside, which will be accomplished in the course of this winter. The cost of this part of the work will be about \$18,000. Of this sum \$13,000 are already paid, so that we need only \$5,000 more, to put the building in a condition to answer all the necessary purposes of the Institution. We hold notes for scholarships, to the amount of \$9,000, which will all be due in the course of the next five years. If, then, we can only meet the demands for the above-mentioned \$5,000, during this winter, we think we can afterwards found the Institution by the sale of scholarships, and money collected in our own Churches.

In conclusion, it is hardly necessary for us to say, that our institution is committed to the cause of Evangelical religion, the promotion of the revival of vital Godliness which has prevailed for the last twenty years in portions of the German Churches. Of those views and sentiments in regard to the qualifications necessary for Church membership—of the sanctification of the Sabbath, &c., upon which the salvation of the German Churches and the extension of the Redeemer's Kingdom so much depend.

FIELD OF THE SOCIETY.

This at present embraces the four States of Ohio, Indiana, Illinois and Wisconsin. Although these States compose a section only of the West, yet that section is one of peculiar importance, and *essentially magnifies the work in which the Society is engaged*. This field in its boundaries on the north strikes upon the great Lakes Erie, Michigan, and Superior, embracing more than five hundred miles of Lake coast. Its eastern and southern sides for more than a thousand miles are washed by the Ohio River, and its western side for nearly the same distance, by the Mississippi. On the south it terminates at the junction of these rivers, and for some thirteen hundred miles they constitute the dividing line between this territory and the domains of slavery. Its area is not far from 190,000 square miles, and with some 250 inhabitants to the square mile, (which is the mean average in Belgium, France, England, Holland and Italy,) its population would exceed 46,000,000. And in view of its agricultural and mineral resources—its material and means of manufacture—its channels of trade, &c., we cannot doubt its *capacity* to sustain such a population.

On this field within the memory of some now living, changes have been witnessed which, ordinarily, a series of centuries would not produce. The first settlement in Ohio was made in 1788, at Marietta and during the same year, the first sermon ever preached to white men in that State was delivered hard by the present site of Marietta College. Fifty years ago last June, a little band of pioneers from Connecticut, commenced the settlement of Hudson by felling the forest where Western Reserve College now stands. The man is said to be still living who saw the first cellar dug in Cincinnati—now a city of some 120,000 inhabitants.

Fifty years ago there were less than 5000 settlers in the State of Indiana. In Illinois one or two French settlements were commenced as early as 1683—but the first American settlers arrived there, in 1788, from Kentucky. The first Protestant preacher (a Baptist) visited the State in the same year. Under his preaching occurred the first revival of religion ever known on the banks of the Father of Waters. Of the fruits of this revival the first Protestant Church (a Baptist) was formed in 1796, and with rules opposed to slavery. The first common school taught in that State by an American was gathered in 1793. The first Sabbath School in Illinois was formed in 1819. Twenty-five years ago the prairie fires swept over the spot where Illinois College now stands, and over the site of Knox College as late as 1836. In 1834 there was only one white man in Milwaukee—now a city of 20,000 inhabitants.

The first wheat ever committed to the earth in Ohio was sown in the fall of 1788. The first mail route across the Alleghenies was ordered by Congress, in September, 1786, and from 1794 to 1798 the mail was carried from Wheeling to Cincinnati in boats, which occupied six days in descending and twelve days in ascending the river.

In 1802 the first Government vessel appeared on Lake Erie, and in 1818 the first steamboat, "*The Walk-in-the-Water*." In 1819 this boat appeared in trips on Lake Huron. In 1826 the waters of Lake Michigan were first ploughed by the keel of a steamboat on a pleasure trip to Green Bay, and in 1832, the first steamboat arrived at Chicago. Previous to the introduction of steamboats on the Ohio and Mississippi, barges and keel-boats afforded all the facilities for commercial transportation between Pittsburgh and New Orleans. In addition to oars and sails, they were propelled against the currents of those mighty rivers by "cordelling," "poling," "bushwhacking," &c.

The first steamboat built on the Western waters was launched at Pittsburgh in 1811, and as late as 1816, the practicability of navigating the Ohio with steamboats was regarded as

doubtful. But in 1817 a trip was made by a bold and enterprising Captain from New Orleans to Louisville in 25 days. The event was celebrated by rejoicing, and a public dinner to the daring individual who had achieved the miracle.

Railroads are now beginning to penetrate this region in every direction, not only connecting its several parts with each other, but with the great sections of our country. Lines extending from our seaboard through Pittsburgh and Cincinnati, and along the shores of the Northern Lakes, will soon bring the Atlantic and the Mississippi into close proximity. The Mobile and Chicago Railroad striking the territory now under consideration, at the junction of the Ohio and Mississippi, and at the head of navigation on the Illinois branching to Chicago, Galena, and Dubuque, will link the "inland seas" of the North with the Gulf on the South, and then the GREAT HIGHWAY OF NATIONS destined soon, no doubt, to stretch onward to the Pacific, must cross the Father of Waters somewhere within the limits of our present field of operation. It becomes, therefore, the very heart of the nation.

The parallels of latitude between which these States lie, are most favorable to physical development and energy of character. Here is the home of freedom, and here will be wealth and power, and irrepressible energy. Any tendencies to enervation growing out of the fertility of the soil, and the ease with which the necessities and comforts and even luxuries of life can be obtained, may be effectually counteracted by the connection of the people on the east with New England, the home of industry and enterprise, and on the west with vast regions famed for magnificent schemes and daring adventure—and feeling, as they will, every movement of the great tides of business that will perpetually sweep from ocean to ocean—bearing in their ebb and flow the commerce of the world.

The population of this section of the West has probably reached some four and a half millions. Each one of these four States is a young empire. The present annual net money value of the commerce on Lakes Erie and Michigan, is estimated at some \$70,000,000, and probably not less than 800 steamboats ply on the Western Rivers, driving a trade, the net value of which exceeds \$250,000,000. And all these changes have taken place within the memory of numbers still living—and during a period not much longer than that often covered by the ministry of a single individual.

The question is truly a momentous one—how these accumulating millions shall be reached by the transforming power of the Gospel—these mighty energies turned into right channels, and *this vast wealth consecrated to Christ and his cause,*

so that when this heart of the nation beats, its pulsations shall convey life to all the extremities.

ROMANISM.

It is a coincidence perhaps worthy of mention, that simultaneously with the starting of the idea which was the germ of this Society, a Pamphlet was issued in London and Dublin, entitled a "Proposed new plan of a General Emigration Society—By a Catholic gentleman," which unfolded a grand scheme for planting Irish Catholic Colonies in the Western States—one of the leading designs of which was to render the Catholic religion predominant in this country. The design was to secure the co-operation of other nations in promoting the objects of the Society. The Protestant cause in America was represented as "weak," and the opinion expressed that a house so "divided against itself" could not "stand long," while the Catholic Church, on the contrary, was "silently, but surely advancing." One example in proof of this was St. Louis, which, "risen up, as it were yesterday, in the heart of this country, now boasts of more than 30,000 inhabitants, 12,000 of which are German, Belgian, French and Irish Catholics, MAINLY ATTRACTED BY THE SYSTEM OF EDUCATION AFFORDED BY BELGIAN JESUITS, who have not only been the means of establishing a magnificent Cathedral in this city, but also a College now classed so high in affording instruction, that beyond the commendations universally bestowed on its internal arrangements, its rules may be almost said to hold out THE BEST MODEL FOR DIFFUSING KNOWLEDGE THROUGHOUT the West."

At the same time, language, like the following, was uttered by Protestant Instructors, toiling on that field:—"We have been pained and sick at heart. We have seen Institutions of learning, struggling for a bare existence, which ought to have been full of life and vigor, and able to impart their own energy to all around them. We hear men, the enemies of our religion and our God, sneer at our weakness and inefficiency, and giving their time and strength to the Catholic Priesthood."

So far as the success of Romanism was concerned, this crippled condition of our Literary Institutions at the West, was in a very high degree calculated to excite apprehension. For it is well understood, that the order of the Jesuits constitutes the life and power of the Roman Hierarchy, and, that the *great strength* of the Jesuits lies in their Educational Institutions. Just at this dark point, however, this Society rose into being ;

and soon after its organization, one of its originators used the following language:—"Out of this movement, if wisely guided, may spring results of which we have formed, at present, very inadequate conceptions. Its relations to the coming war of mind, as to the Papacy and Puseyism, God only can see. But it looks as if he were designing by it thoroughly to organize his forces for the coming war. If Ignatius Loyola and his Jesuits, by their educational plans, caused the power of the Devil to be felt in every land, shall it seem strange, if God shall organize, in our land, an opposing power, to maintain his own cause?" Although the great Romish scheme above alluded to was never executed *in manner and form*, yet hordes of emigrants have since been poured upon our shores, beyond any thing that was anticipated when it was *projected*. The very announcement of it, however, had an influence in quickening Protestant activity, in all its modes of operation, at the West. It may be safely affirmed, that the cluster of institutions which this Society has saved from ruin, or is now aiding (to say nothing of others under the direction of Protestants), constitutes an educational power, in comparison with which all that Rome can show in the way of higher institutions, on the same field, is weakness.

It is believed that in instances not a few, where danger, real and imminent from this source, has been *averted* by efforts having their origin in *salutary fears*, representations much to the injury of the Protestant cause have been made, calculated to produce the impression that the alarm which aroused Protestant zeal was a false alarm. The argument seems to be, "there is *now* no formidable enemy, and no danger; therefore, none ever existed." It was a sagacious remark of one whose warning voice, in reference to the dangers of Romanism, has often sounded through the nation, that there was "no danger from the Catholics in the West, but in *doubting* the danger."

WANT OF MINISTERS.

The present exigency of the Church and the world, in respect to the Christian ministry, places the work accomplished by this Society in an impressive light. It is not only true that "the whole world lieth in wickedness;" it is also all open to Christian effort. That the great harvest of the world is everywhere perishing for the want of laborers, is an almost universally conceded point. The call for laborers is borne upon every breeze that sweeps from beyond the ocean and the

mountains. It is echoed by our Missionary Boards, and re-echoed by Ecclesiastical Bodies and the universal religious press. So far as our own country is concerned, we have had, on the one hand, a vast expansion of territory—a most rapid increase of our own population, and an unparalleled foreign influx—an organization of society on a scale never before witnessed in human history, and fields of labor, almost without number, laid open; while, on the other hand, in respect to the denominations which sustain this Society (to say nothing of others), and whose glory and power for good have ever been in an educated and evangelical ministry, for a long course of years there was not only a *relative* but an *actual* and *rapid diminution* of candidates for the sacred office. The facts on which this last statement is based are floating through all our channels of religious information, and their repetition here might be useless.

Had the institutions at the West, now happily saved through the instrumentality of the Society, been suffered to go to ruin, half a century would not have sufficed to repair the injury. They are now, just when they are most needed, coming into full life, to do their part in the great work of enlightening and saving the West. They are not, however, founded in order to meet a temporary exigency simply, but to provide from age to age for the ever recurring wants of Christian society. We are, ourselves, now gathering harvests, the *seed time* of which connects with the earliest periods of our history as a nation. So the founders of these institutions, and the Directors and patrons of this Society, have their eye not upon the present only, but upon the remotest ages of Western history. The influence which they exert in multiplying the number of young men at the West who will obtain an education, and in increasing the number of candidates for the Gospel ministry, were especially pointed out in our Fifth Annual Report.

We deeply regret that, in connection with the general prosperity of the institutions aided by the Society, it is not in our power to report, as we did in some former years, the prevalence of revivals of religion; still, in several of the institutions, interesting cases of conversion have occurred during the year. We would most earnestly commend these institutions to the prayers of the patrons and friends of the Society. Without the presence of the Holy Spirit imparting wisdom to their Boards of Trust, a deep sense of responsibility and an earnest religious spirit to their instructors, converting and sanctifying grace to students, they will inevitably fail of their high and sacred ends.

So far as this point is concerned, there is an incidental

advantage, of no little importance, growing out of our present mode of operation. An active Agency, moving constantly among the Churches, and spreading out the claims of such institutions, is most happily adapted to awaken interest in their behalf. And those who make even small contributions, are more likely, from that simple fact, to pray for their prosperity. Fountains of vast power they will be, but whether of blessed power, will depend upon the influence that is called down upon them through the medium of prayer.

The following extract from a letter, written by an officer in a New England College, just previous to the last Concert of Prayer for Colleges, exhibits a spirit that is needed by all who instruct in such institutions:—

“We rejoice that an increased interest is manifesting itself among Christians, in respect to the annual fast for Literary Institutions, and we hope Christians will not cease to remember us when that day is past. I have now attended twenty-four or five of these annual concerts, and I know of no other time in the year when so deep a religious impression is made. It is a most solemn thought that you are made the object of the prayers of the most devoted Christians all over the land; and the heart that does not feel in such circumstances would hardly be moved by the visible presence of Jehovah. We beseech Christians to be earnest in our behalf, and to offer up their prayers with strong crying and tears. For how can we live—and how can the Churches afford to have us live any longer without a revival?”

That institution was soon rejoicing in a revival, which resulted in the hopeful conversion of some thirty Students.

We are persuaded that it is generally little understood to how large an extent our Churches are indebted to College Revivals for their supply of Pastors. From some investigations which have been made, it would seem that the number of hopeful conversions among the graduates of the Colleges aided by the Society, is full one-half of the whole number who have devoted themselves to the ministry. It would not follow from this, however, that one-half of the latter number was actually composed of those particular individuals. The number of hopeful conversions in all *departments* of these several institutions, is probably twofold greater than the whole number of graduates who have devoted themselves to the ministry.

“Besides those whom we have graduated,” says the President of the Illinois College, “we have had connected with the College, mostly with its preparatory department, in the course of its past history, probably not less than *seven hundred* youth. Of these no accurate account can be given. Many of them have become, in various religious denominations, Ministers of the Gospel, some of whom have attained to distinguished influence and usefulness. One of them was for some time a Chaplain of Congress, and is now a much admired and beloved Minister of Christ. Another, many years ago deceased, was one of the brightest lights of the Methodist Episcopal Church in this

State. Others of our students, who did not graduate, are influential Lawyers and Physicians, and highly respected and useful teachers of schools. Among them are very many, who, during their residence at the College, were hopefully converted to God, and have ever since been substantial, consistent, and influential religious men in the various Christian denominations."

The records of other Western Colleges would reveal similar facts. About one-fourth of all the alumni of Williams College who entered the ministry during a period of twenty-five years, were converted while in College. The same is true of more than one-fourth of all the alumni of Dartmouth College who entered the ministry from 29 classes, commencing with 1809. Rev. Joshua Bates, D. D., late President of Middlebury College, in answer to inquiries on this subject says:—"In casting my eye over the catalogue, I find that only about *one-fifth* of the graduates during my connection with the institution, who became ministers, were considered as fruits of the revivals in College. But there were many hopeful converts in those revivals who did not become ministers, many of whom, I trust, carried a religious influence into other professions and pursuits. Besides, I believe the proportion was larger among the earlier classes before the Education Society sent large numbers, as it did during my connection with the College, into every class."

It has been stated, on apparently good authority, that during the first twenty-five years of the existence of this institution, every class but one was permitted to share in a religious awakening, and that some classes received three or four such visits of mercy while in College. It is also given as a most remarkable fact, that six members of the class above alluded to were brought to a knowledge of the truth as it is in Jesus soon after leaving College. Many of the graduates of this institution, it is said, observe the hour from 8 to 9 o'clock on Sabbath morning, as a time of special prayer on behalf of their Alma Mater, that God would pour out his Spirit on the College, and call young men from among its students to the work of the ministry.

DURATION OF THE SOCIETY.

The question has sometimes been asked, Whether the Society is to be *permanent*? In reply to this, the Directors have only to say, that they would be the first to move for its dissolution whenever the providence of God should seem to indicate that it was no longer demanded. The constitution imposes a limitation as to the kind of institutions to be aided, but none whatever as to their number. All this is left to the

discretion of the Board of Directors, and the assistance afforded is to be rendered in such manner and so long only, as in their judgment the exigencies of the institutions may demand. When the time shall arrive that there are no institutions whose exigencies demand assistance, the Society of course will have nothing to do, and all reason for its continued existence will cease. Or the same result will follow, if better methods of affording assistance than the Society offers shall hereafter present themselves. The whole question therefore, in respect to the permanency of the Society, ought to turn on two points, viz.: 1, Whether there will be a succession of institutions at the West, whose exigencies will demand assistance; and 2, Whether the Society affords the best method of furnishing this assistance.

Indeed, the real necessity of any or all of our benevolent organizations, hinges upon similar points. If the Sandwich Islands should assume the support of their own missions, the American Board might dissolve, were there no other needy sections of the heathen world. The demand for its perpetuity will depend upon the continuance of such sections. The American Home Missionary Society is rendered permanent, not by granting perpetual aid to a given number of churches, but to a *succession* of those which are needy. No one can doubt that in process of time, and even *speedily*, given districts of the West will reach a condition of independence, in respect to the support of *indigent young men having the ministry in view*, as well as in respect to churches and colleges. In consequence of \$25,000 received through the Society, Western Reserve College a year since relinquished all further claim upon it, and left the Eastern field. And is New England for an indefinite period to send money to the Western Reserve to sustain *indigent students*?

But the moment that section is able to provide for its own young men, the main reason for any educational machinery without itself vanishes. Indeed it wholly vanishes, unless it be necessary to link different sections of the country together which are more than able to provide for their own wants, in order to pour a common tide of benevolence upon some distant and needy district. California and Oregon would stand in no need of the Eastern States simply to *manage* their educational machinery.

In the same way, if this Society has any thing like a prolonged existence, it will be in consequence of rendering aid to a *succession* of needy institutions. It commenced operations by receiving five such upon its list. Western Reserve College and Lane Theological Seminary have relinquished all further

claims, and been stricken off. Three institutions have been added to the original list, so that the number is now greater by one than it was seven years since. Any one would do very much towards settling this question of permanency, who could tell us how many new States are to be carved out of our vast domain during the next twenty-five or fifty years—by how many tens of millions the population of the West is to be increased during this period—whether the overwhelming tide of foreign immigration now setting in from some twenty different nations of the old world, is to continue uninterrupted in its flow—what is the prospect in reference to the extension of the domain of ignorance—how far Jesuits are likely to multiply their institutions and become the educators of Western youth—and how rapid will be the multiplication of churches demanding pastors.

We have seen what wondrous changes—within the memory of those now living—have been witnessed on the field at present occupied by the Society. But changes far more wonderful have occurred on the shores of the Pacific. One short year gave to California a “commercial importance but little inferior to that of the most powerful of the old States.” She passed her minority “at a single bound.” And now we have six Territories, viz. :—Minnesota, Nebraska, Oregon, Utah, Indian and New Mexico. From these Territories, or portions of them, we shall probably have at least six additional States before the six institutions now on our list can all be put in a condition to dispense with the aid of the Society.

And then there is Iowa yet unprovided for, and an earnest appeal for aid from Germans in Missouri is now before the Board. We cannot expect that the scenes of California will be re-enacted; but then, in every direction over the vast regions covered by these Territories, settlements, and villages, and cities will multiply, creating intellectual and moral wants on a boundless scale. Each State will be an organization complete in itself, with its constitution and laws and the whole machinery of government, and must have its common school system and its academies. Will it do for the College, “the illuminating centre,” the “heart” of the system, to be one, two, or three thousand miles distant? Well has it been said, “there must be permanent institutions inhering in society itself, that shall, from age to age, distil constantly life and light into the fountains of its thought. Its well-spring of life must gush from its own soil.”

The tendency to the *undue multiplication* of Colleges at the West is notorious, and by none more deplored than by the members of this Board. The whole influence of the Society

has been to terminate the day of College building, having its origin in the pecuniary interest of individuals or localities—and to place every movement, having such an object in view, upon a broader scale. An influence calculated to produce this result, goes out in advance of all negotiations with institutions, and all pledges of aid. The power of the Society for good in this respect will obviously depend very much upon the degree of confidence reposed in it by the Churches. Multitudes in the Eastern States are little aware, how much they have been indebted to the existence of the Society for their freedom from solicitations in behalf of such institutions during the last seven years. The list of worthless enterprises which have been shut off through its influence has not been small.

But we may curtail the number till we have brought it rigidly within the demands of the West, and the work will still have an oppressive magnitude. The constantly increasing facilities for travel, which are bringing the extremities of the nation into proximity, and making distant points easily accessible, are no doubt working an important revolution. But who would think of adopting it as an unerring rule, that the multiplication of institutions of learning should be *inversely as the increase of facilities for travel*? This would make sad work with New England Colleges. Cover the whole land with a network of Railroads, and give each road the speed of the Telegraph; and there would still be a limit to the number of pupils which any one teacher could instruct, and also to the number which it would be best to have congregated in a single institution—to say nothing of the increased facilities for self-support enjoyed by having them scattered at various points. Nor could the nation be so transmuted into one vast community of socialists that all local peculiarities, local interests and wants would be annihilated, and thus the necessity for local institutions done away. It is evident, therefore, that there must be a continued succession of institutions at the West, whose “exigencies” will demand assistance.

We come now to the other point on which this question of permanency hinges, viz.: Whether the Society furnishes the best method of affording this assistance? The most obvious benefits resulting from an organization are—1st, The security furnished to the Churches against the support of worthless or needless institutions; and 2nd, A simplification which prevents the distraction caused by multiplied applications in behalf of the same general object. The *security* furnished to the Churches would obviously depend on the capacity of the Board, the extent and accuracy of the information at its command, and the fidelity with which that information should be used.

While we lay no claim to infallibility, we may at least be allowed to say, that the information in possession of the Board has generally been ample and accurate, and collected with great care; that the sessions of the Board have been frequent and protracted; that the Directors, *in their own proper capacity as a Board*, have investigated and decided, and that their investigations have been conducted under a most solemn sense of responsibility, and in the belief that great and precious interests were committed to their trust. These investigations, in reference to some particular cases, have been continued for years before a final decision was reached.

SIMPLIFICATION OF MACHINERY.

The benefits derived through the Society from a simplification of machinery, will, of course, depend upon the number of applications for aid which would be likely to come before the Churches. Where only one institution is founded in the space of two generations, or even of a quarter of a century, there is no need of a general Society in order to secure such simplification. Between the founding of Harvard University and Yale College there was an interval of 62 years, and between that of Yale and Dartmouth 69 years, and between that of Dartmouth and Bowdoin 25 years.

But we live in different times. Nearly one hundred institutions, called Colleges, have sprung into being in this country during the present century. The oldest of those which have been aided by the Society—Western Reserve College—has not yet existed twenty-five years. And during the next twenty-five or fifty years, there may even be a more rapid multiplication. Intelligence in reference to our vast Western domain has gone out upon the four winds, and the tides of emigration, from almost every point of the compass, are in motion and cannot be turned back. They cross deserts, rush over mountain barriers, and spread out upon every plain. We are not apt to consider how nearly the map of the world is filled up, especially those portions which are most favorable to dense population, and the highest stages of civilization. Such a field will never again be opened to Christian effort in the history of our Globe. This is the *seed time* for generations to come.

If, therefore, the Churches which sustain this Society neglect to prosecute in **SOME FORM** over that entire field, the work in which it is now engaged, they will fail to enter some of the most effectual doors of usefulness ever opened to Christian effort. And unless there be shown a more excellent way

of accomplishing this work than the Society presents, we are urged by considerations of the most weighty character to give the utmost practicable vigor to its movements. Representatives of like faith and order with these Churches, as to mere numbers, are in a feeble minority in the West, but through educational institutions they can wield a power for good, possessed by no other body of men. On the shores of the Atlantic, they began to plant these "trees of centuries," whose fruit now shakes like Lebanon. They have been the leaders in this work in every successive stage of our history, and shall the first become last just when God, in his providence, is opening a field of unparalleled interest for the exercise of their peculiar vocation? Here, under God, their *great strength* lies, and as well might the mistress of the seas, as a nation, neglect her navy and leave her ships to decay in her ports, as the Puritan Churches neglect to put forth this great strength throughout that vast domain.

Were the machinery of this Society plied with its utmost energy for a series of years—the limit of which we will not now attempt to fix—we should probably be unable to clear our docket of institutions. The real and principal ground of fear is that the existence of the Society will be **UNNECESSARILY PROLONGED** by the want of a proper appreciation of its objects, and consequent apathy in the Churches. It has now been in operation for seven years, and yet but two institutions have been placed in a position to dispense with its aid, while the larger portion of the Continent stretches between them and the Pacific.

But around and over that vast territory, *commerce* is only just entering upon her gigantic enterprises, whose influence is destined, with electric power, to pervade all those mighty States which are bursting in such rapid succession into full organic life. No one doubts that God is there opening some wondrous "seal" in the book of his Providence, and He seems to be saying to the world, "COME AND SEE!" To his people in this land his voice is, "as it were, the noise of thunder." Let us, therefore, gather there, and look on and study these amazing developments, and then decide the question in reference to the importance, the urgency, and the **CONTINUANCE** of our work.

In behalf of the Board of Directors.

THERON BALDWIN,
Corresponding Secretary.

DONATIONS

Received, since the last Report, including those upon the fields of the Western Education Society, and the Central American Education Society—the latter being equally divided between the two Societies, unless otherwise designated by the donors.

Ashby, Mass.....	\$32 30	Binghamton, N. Y. Cong. Ch.....	17 25
Andover, Mass., South Soc.....	87 75	Bel'ona, N. Y.....	30 00
" " Chapel Congregation,		Batavia, ".....	34 95
of which \$30 by an individual to		Brighton, ".....	19 81
cons. Professor J. Emerson, of		Brockport, " to cons. Rev. Augustus W	
Beloit College, L. M.....	67 46	Cowles a L. M.....	30 00
Asenorth, N. H.....	15 90	Brockport, N. Y., Hollister Lathrop, to	
cons. himself a L. M.....	8 25	cons. himself a L. M.....	30 00
Abington, do., 1st ch. of which \$30 to		Buffalo, N. Y. See Endowment Fund, p.	
cons. Gen. B. King, L. M.....	42 95	48.	
" 2nd ch.....	50 63	" " By Professor Hopkins..	10 00
Amesbury and Salisbury Mills, Mass.,		Charlestown, Mass., 1st Ch.....	80 45
to cons. Rev. Rufus King, L. M...	30 00	" " Wuthrop Soc.....	111 16
" " Capt. James		Clioctaville ".....	19 00
Horton.....	10 00	Chicopee Falls, ".....	11 35
Albion, N. Y.....	92 44	Canandaigua, N. Y., Cong. Ch.....	41 28
Anbarn, " 1st Pres Ch.....	77 00	Carbondale, Penn.....	94 00
" " 2nd ".....	10 30	Chester, N. H.....	25 40
" " Rev. Prof. Hickok.....	20 00	Chicopee, Mass.....	10 49
Aurora, ".....	17 30	Cambridgeport, Mass., Soc. of Rev. W.	
" " Mr. and Mrs. L. H. H.....	30 00	A. Stearns.....	68 50
Brooklyn, N. Y. 1st Pres. Ch. See En-		Chaplin, Conn.....	7 25
dowment Fund, p. 45.....		Cheshire " to cons. Rev. D. S. Rod-	
Brooklyn, N. Y., 2nd Ch., Rev. Dr.		man, L. M.....	33 06
Spencer's, for Central Amer Educa-		Cheshire, Conn., Wm. Law, to cons. W.	
tion Society.....	101 74	Law, Jr., L. M.....	30 00
Brooklyn, N. Y., 3rd Ch.....	35 12	Connecticut, S. W. B., for Beloit College	
" " Plymouth (Cong.) Ch.....	257 96	Cambridge, Mass., 1st Ch.....	30 00
Bridgewater, Mass., 1st Ch.....	14 86	Conway, Mass., for Wittenberg College,	
" " South Ch.....	14 77	of which \$90 to cons. Rev. Samuel	
Bedford, N. H.....	13 00	Harris Edmund Burke and Rufus E.	
Bloomfield, N. J.....	57 02	Graves, Life Members.....	199 46
Brookline, Mass., Harvard Soc.....	71 55	Collected by F. W. Conrad.....	87 00
Beverly, " Dane-st., Soc.....	51 08	Cabotville, Mass.....	21 00
" " Washington-st., Soc.,		Canbrais, N. Y., Josiah Scovill \$5;	
in part to cons. Rev. Geo. T. Dole,		Thos. Scovill \$3.....	8 06
L. M.....	92 57	Candor, N. Y.....	27 00
Belleville, Mass., Mrs. Mary Greenleaf		" " A. Hart, Esq., to cons	
to cons. Rev. John E. Emerson and		Rev. Edwin Benedict, L. M.....	30 00
Rev. Thomas Foster, L. M's.....	60 00	Cayuga, N. Y., J. Daniels, \$5; H. Wil-	
Boston, Mass., Mount Vernon Ch.....	284 57	lard \$10; Coll. \$5 36.....	20 36
" " Central Ch.....	201 19	Clarkson, N. Y., in part to cons. Rev.	
" " Old South Ch.....	169 50	Reuben S. Goodwin, L. M.....	13 50
" " Park-st. ".....	154 31	Clarence, N. Y.....	7 78
" " Emex-st. ".....	48 00	Courtlandville, N. Y.....	8 95
" " T. R. Marvin.....	5 00	Clyde, ".....	11 25
Boscawen, N. H.....	20 00	Coventry " 1st Cong. Ch.....	10 38
Bristol, Ct.....	50 25	" " 2nd ".....	16 71
Brintree, Mass., 1st Ch., to cons. Rev.		" " Mrs. E. A. Hoyt, in	
R. S. Storr, D. D., L. M.....	40 50	part to cons. James Phillips Hoyt,	
Brattleboro, Vt. to cons. Rev. A. Hunt-		L. M.....	5 00
ington, Clapp, L. M.....	31 50	Darien, Conn.....	13 75
Birmingham, Ct.....	18 00	Dorchester, Mass.....	14 00
Barre Centre, N. Y.....	12 40	Deep River, Conn.....	99 00
Binghamton, N. Y., Pres. Ch., of which		Derry, N. H., Soc. of Rev. Mr. Day.....	90 62
\$30 to cons. Rev. John Humphrey, a		" " " E. L. Parker.....	29 14
L. M.....	57 87	Danvers Plains, Mass.....	13 86
Binghamton, N. Y., Rev. P. Look-		Dalton, ".....	18 00
wood and Mrs. Lockwood, in part		Danbury, Conn.....	6 00
to cons. Rev. P. Lockwood, a L.		Danbury, Conn.....	56 36
M.....	10 00	Dracut, Mass., Coll.....	11 25

" " in part to cons. Rev. G. W. Thompson, L. M.	10 00	Higganum, Conn., individuals of Cong. Soc. to cons. Rev. James Noyes L. M.	30 00
" " in part to cons. Dea. S. Worcester L. M. \$10; J. Ames, \$2; Geo. Taylor, \$3.	25 00	Hanover, N. J., 1st Pres. Ch.	20 00
Derby, Conn.	28 50	Halifax, Mass., a friend.	1 00
Deerfield, Mass.	10 00	Hammondsport, N. Y.	1990
Dedham, " 1st Ch.	49 18	Homer, "	50 48
Durham, N. H., to cons. Rev. Alvan Tobey, L. M.	30 00	Jacob M. Schermerhorn to cons. himself L. M.	30 00
Danvers, N. Y., 1st Pres. Ch.	8 78	Holley, N. Y.	6 07
" " 2nd "	14 78	Huron, "	11 75
Essex Conn.	32 75	Jordon, "	10 00
" Capt. Champlin, \$20 in part to cons. John H. and Charles C. Champlin, L. M.'s.	20 00	Kensington, Conn.	3 00
Essex, Mass.	25 50	Knowlesville, N. Y.	19 68
Enfield, Conn., to cons. Rev. F. L. Robbins, L. M.	30 00	Long Meadow, Mass., individuals.	3 30
Elizabethtown, N. J., R. T. Haynes.	25 00	Lowell, " John St. Church.	23 81
East Boston, Mass., Maverick Soc.	26 86	Lawrence, "	5 80
Enfield, Mass. Benevolent Society.	100 00	Lee, Mass. (See endowment fund p. 47.)	31 25
East Randolph.	46 18	Leicester, Mass.	25 56
East Bloomfield, N. Y.	33 33	Londonderry, N. H., for Wittenberg College to cons. Charles Hurd, Esq. L. M.	30 00
East Palmyra, "	8 00	Lloyd, N. Y.	10 62
Elbridge, "	15 00	Lancaster City, Penn., Lutheran Ch. to cons. Rev. J. Baker, D.D., L. M.	30 00
Elmira, N. Y., Pres. Ch., of which \$30 to cons. Reverend Joseph L. Riggs, L. M.	45 31	Lebanon, Conn., Goshen Parish, \$9 83; Exeter Soc. \$7 50.	17 33
Elmira, N. Y., H. D. Treadwell, in part to cons. himself L. M.	10 00	Lima, N. Y.	6 00
Elmira, N. Y., S. Benjamin, \$10; Cong. Ch., \$2 13.	19 13	Lewiston, " W. Fitch, \$5; R. Ayers, \$5 for Beloit College.	10 00
Fairhaven, Mass., in part.	90 50	Livonia, N. Y.	25 77
Francetown, N. H., 1st Ch. to cons. Mrs. McGee L. M.	30 00	Lockport, "	26 00
" " H. Brickett.	54 00	" " Cong. Church.	11 47
Forxborough, Mass., of which 30 to cons. Rev. Wm Barnes L. M.	40 00	Lyons, "	31 89
Fairhaven, Conn.	25 72	Meredith Bridge, N. H.	10 75
Freedom Plains, N. Y. Pres. Ch.	9 00	Medford, Mass.	35 89
Franklin, Mass.	58 00	Marblehead, " Of which \$80 by Mrs. Wm Reed, Miss Hannah Hooper, and Miss Anna H. Dana, to cons. themselves L. M.'s.	195 75
Framingham, "	44 64	Millford, Mass., balance \$3; Miss L. Jones, \$5.	7 00
Fowlerville, N. Y.	23 05	Methuen, Mass., of which \$60 to cons. John C. Davis, and Rev. John C. Phillips, L. M.'s.	70 00
Falmouth, Mass.	21 27	Mansfield, Conn., two friends.	9 00
Fairport, N. Y.	14 35	Narborough, Mass., a friend.	1 00
Fredonia, "	17 00	Nonson, " Individuals.	3 00
Greenwich, Ct., 2nd Ch.	182 00	" 1st Ch.	19 05
Groton, Mass.	40 70	" 2nd Ch.	15 37
Grafton, "	34 00	Marshall, N. Y. Cong. Ch.	2 00
Groveland, " in part to cons. Rev. Gardner B. Perry L. M.	15 26	Manchester, N. H., 1st Cong. Ch. of which \$30 to cons. Rev. C. W. Wallace L. M.	75 83
Great Barrington, Mass.	23 25	Manchester, N. H., Franklin St. Ch., of which \$30 to cons. Rev. Henry Steele Clark L. M.	56 00
Gloucester, Mass., in part to cons. Rev. James Aiken L. M.	6 00	Manchester, N. Y. Cong. Ch.	4 62
Greenfield, Mass., to cons. Rev. George Partridge L. M.	35 70	Miford, N. H.	19 57
Guilford, Ct. 1st Ch.	16 74	Mason, "	25 00
Geneseo, N. Y.	34 58	Mason Village, N. H. of which \$60 to cons. Rev. Wm. Olmstead, and Mrs. Maria E. Smith, L. M.'s.	68 91
Geneva, " Pres. Ch.	83 16	Millford, Conn. 1st Ch.	15 21
" " H. H. Seelye, Esq.	100 00	" 2nd Ch.	2 57
" " Ladies' Ed. Soc.	49 00	Morristown, N. J. Mrs. Charlotte B. Arden.	25 00
Genoa, (Northville) N. Y.	38 86	Manchester, Mass., to cons. Rev. Oliver A. Taylor, L. M.	30 00
Gorham, N. Y.	5 00	Middletown, Conn. 1st Ch.	57 87
Green, "	14 00	" South Ch.	13 50
Hubbardston, Mass.	45 50	Manchester " of which \$30 to cons. Rev. B. F. Northrop L. M.	39 25
Hatfield, " 1st Ch.	25 00	Meriden, Conn. 1st Ch.	55 60
Hadley, " 2nd " a friend,	1 00	" 2nd Ch.	10 00
Haddam, Ct. 1st Ch.	6 00	Milton, N. Y.	5 40
Hartford, Ct. See endowment fund p. 47 1st Ch.	40 00	Madison, N. J., to cons. Rev. Clifford S. Arms L. M.	37 08
Hartford, Ct. North Soc.	110 00	Medina, N. Y. of which \$30 to cons. Rev. Charles E. Farman L. M.	35 41
" 4th Ch.	14 17	Mendon, N. Y. Legacy in part of Miss	
Holland Patent, N. Y.	13 77		
Haverhill Mass. of which \$30 by David Marsh, to constitute himself a L. M.	35 00		
Hannibal, N. Y., Cong. Ch.	9 33		
Hinsdale, Mass.	14 00		

Maria Foot, by T. Bernard, Esq., Executor	37 00	New Haven, N. Y.	5 00
Mount Morris, N. Y. individuals	6 00	Norwich, N. Y.	19 41
New London, Ct., 1st Cong. Ch.	37 46	Norwich, N. Y., J. Kenshaw, Esq. executor of Judah Bement	10 00
" " 2nd	116 00	Nunda, N. Y.	27 31
North Woodstock, Ct., (Maddy Brook)	30 50	Ogden, N. Y.	25 35
Nashua, N. H., 2nd Cong. Ch.	22 00	Owego, N. Y. Ladies Benevolent Soc.	50 81
" " Rev. J. M. Ellis to cons.		Oxford, Mass. in part to cons. Rev. Horatio Barwell L. M.	24 25
himself & L. M.	30 00	Ovid, N. Y.	30 00
Pearl St. Church of which		Orange, N. J. 1st Pres. Ch.	28 69
\$30 to cons. Rev. L. Swain, L. M.	50 00	" 2nd	48 93
North W. Braham, Mass.	7 60	Owego, N. Y. Pres. Ch. \$53 53. Cong.	57 78
North Haven, Conn.	7 43	Ch \$4 25	101 50
New York City, Mercer St. Ch.	653 48	Providence, R. I. Richmond St. Ch.	63 50
" " Bleeker	317 25	" Beneficent Ch.	
" " Young Men's Associa-	832 70	" High St. Ch. of which	46 50
by A. G. Phelps, Junr.		\$30 to cons. Rev. Wm. J. Breed L. M.	
New York City, Brinard Ch.	108 40	Providence, R. I., Mrs. Ives \$15, E. Carrington, Esq. \$30 to cons. himself L. M., Dr. Tobey \$10, Miss P. Jackson \$3, Mrs. Rogers \$2.	60 00
" " Central Ch.	94 00	Pelham, N. H. for Wittenberg College.	43 50
" " Spring St. Ch.	80 00	" Mrs. H. H. S. Richardson	10 00
" " Broadway Tabernacle		for Ill. College.	40 00
" " Ch.	75 50	Plymouth, Ct. 1st Cong. Ch.	18 47
" " Pearl St. Ch.	65 35	Penn Yan, N. Y. Pres. Ch.	15 28
" " Hammond St. Cong.		" " Cong. Ch.	
" " Ch.	46 25	Portsmouth, N. H. of which \$30 to cons.	115 00
" " 11th Pres. Ch.	30 00	Rev. Rufus W. Clark L. M.	
" " Carmine St. Ch.	30 03	Portsmouth, N. H. is part to cons. Mrs. Ann Elizabeth Mather. L. M.	5 00
" " 13th St. Pres. Ch.	26 46	Philadelphia, Penn. 1st Pres. Ch.	507 00
" " Allen St. Ch. a balance a friend.	4 00	" " 3rd	119 00
North Brookfield, Mass.	35 41	" " Clinton St. Pres. Ch.	53 00
New Haven, Conn. Center Ch.	346 00	" " Central Pres. Ch. Northern Liberties	30 00
" " North Ch.	138 00	" " St. Matthew's Lutheran Church to cons. Rev. E. W. Hutter, L. M.	30 00
" " Yale College	93 00	Philadelphia, Penn. St. Mark's Lutheran Ch. to cons. Rev. T. Stork L. M.	30 00
" " College St. Ch.	40 00	Philadelphia, Penn. St. Luke's Lutheran Ch. to cons. Rev. J. Heck L. M.	30 00
" " Chapel St. Ch.	34 50	Pittsfield, Mass.	73 75
Newark, N. J., 1st Pres. Ch.	145 75	Philistown, Mass.	14 75
" " 2nd " of which \$30 by ladies of the congregation to cons. Rev. Jonathan B. Condit D.D., L. M., and \$30 by Miss Jane Ward to constitute herself L. M.	185 00	Peekskill, N. Y.	12 37
" " 3rd Ch. of which \$60 by Daniel Price and Isaac Ailing to cons. themselves L. M.'s	135 77	Portland, Me. Collection	40 00
" " High St. Ch.	75 00	Poughkeepsie, N. Y. Pres. Ch.	50 00
" " Central Ch.	14 70	Paxton, Mass. in part to cons. Rev. Wm. Phipps, L. M.	8 00
New Milford, Ct.	34 25	Parlmyra, N. Y.	29 84
Norwalk, Ct.	54 42	Prattsburgh, N. Y. to cons. Beth B. Cole L. M.	30 50
New Hartford, N. Y. Pres. Ch.	18 00	Prattsburgh, N. Y. Ladies Ed. Society \$10 91, Rev. J. Hotchkin, \$1 75	12 66
North Andover, Mass. to cons. Rev. Wm T. Briggs & L. M.	30 00	River Head, N. Y.	7 00
New Ipswich, N. H.	104 00	Ridgefield, Conn.	31 50
New Bedford, Mass., collection	23 00	Roxbury, Mass. Eliot Soc.	98 14
" " Trinitarian Ch. to cons. Rev. George L. Prentiss L. M.	30 00	Royalston, Mass. of which \$30 to cons. Mrs. Martha V. Hazen L. M.	63 00
" " Church of Revd. Azariah Eldridge, to cons. him L. M.	30 00	Reading, Mass., South Soc.	28 00
Nantucket, Mass.	28 05	" " Bethesda Soc. to cons. Rev. W. Clark L. M.	36 15
Newburyport, Mass. North Ch.	44 20	Rockport, Mass.	35 00
" " Mrs. Mary Greenleaf	150 00	Rochester, N. Y. 1st Pres. Ch.	187 38
North Bridgewater, Mass.	1 00	" " Washington St. Ch.	45 79
Northfield, Mass.	2 00	" " Brick Ch.	30 61
Norwich, Conn. 2nd Ch.	52 00	" " A. Champion for Wash College	450 00
Northampton, Mass. Asahel Lyman.	10 00	Rushville, N. Y.	16 31
North Hardyston, N. J.	7 50	" " Ladies' Ed. Soc.	44 50
New Germantown, N. J., Lutheran Ch. to cons. Rev. G. J. Collins L. M.	40 00	Saybrook, Conn. (See endowment Fund p. 47)	
Newbury, Mass. of which \$10 in part to cons. Dea. Nathaniel Little L. M.	53 88	Spencer, Mass., to cons. Rev. Levi Packard L. M.	32 37
Newton Corner, Mass., of which \$30 to cons. Dea. Otis Trowbridge L. M.	52 05	South Bridge, Mass.	15 56
North Weymouth, Mass.	44 29	South Hadley, Mass.	25 00
Natick, Mass. Cong. Soc.	25 10	Starbridge, Mass.	38 02
Newark, N. Y. in part.	13 73		
" " Albert Cressy in part to cons. himself a L. M.	10 00		

Saugnet, N. Y.	2 00	cons. Rev. Seth Sweetser, L. M.	30 00
South Orange, N. J.	13 84	Worcester, Mass., Union Ch.	301 50
Seabrook and Hampton, Falls, N. H. in part to cons. Rev. Sereao T. Abbott L. M.	11 00	" " 1st and 4th Churches.	43 50
South Weburn, Mass.	76 71	(Williamsburgh, Mass.	14 00
Suttonville, Mass.	3 61	Wilson, N. Y. Pres. Ch.	7 00
South Brookfield	3 00	Westerville, N. Y., "	14 00
Springfield, Mass. 1st Cong. Ch.	51 50	Waterville, N. Y.	14 13
" " South Cong. Ch.	88 25	Westminster, Mass.	98 30
" " North " " two individuals.	4 00	West Andover, " in part to cons. Rev. S. C. Jackson, L. M.	14 50
Suffield, Conn.	35 87	West Boxford, Mass., to cons. Rev. Calvin E. Park, L. M.	30 00
Somers, "	35 80	West Randolph, Mass., in part to cons. Rev. Calvin Hitchcock, D. D., L. M.	25 67
Salem, Mass., Tabernacle Soc.	83 00	West Newbury, Mass., of which \$30 to cons. Rev. J. Q. A. Edgell, L. M.	45 50
" Crombie St. Soc. to cons. Rev. James M. Hopkin L. M.	30 08	West Newbury, Mass., Moses Newell...	5 00
Saco, Maine.	39 25	West Newton, " of which \$30 to cons. Rev. Lyman Gilbert, D. D., L. M.	58 00
Southwick, Mass.	11 90	West Haven, Conn.	97 50
South Braintree, Mass.	5 00	Williamstown, Mass.	9 00
Sunderland, Mass. to cons. Rev. Henry B. Hoxford and Mrs. Mary E. Hoxford, L. M's.	60 00	Waterbury Conn.	137 00
Springfield, Vt. of which \$30 to cons. Rev. Lathrop Taylor, L. M.	53 25	Westfield, Mass.	40 00
Sherburne, N. Y.	17 27	Weymouth and Braintree, Union Soc.	15 45
Silver Creek, "	10 00	Watertown Conn.	28 30
Springport, "	6 44	West Springfield, Mass., Ireland Parish, Rev. Mr. Miller.	5 00
Southport, "	7 55	Wrentham, Mass., in part to cons. Rev. Elisha Fiske, L. M.	15 00
Troy, N. Y., 1st Pres. Ch., of which \$30 by Hiram Storum, to cons. himself a L. M. and \$20 by David Cowee, to cons. himself, a L. M. Central Am. Ed. Soc.	119 75	Woodbury Conn., North Soc.	23 00
Townsend, Mass.	25 62	" South Society, (\$18, in 1848).	38 50
" Dea. Joel Adams, to cons. himself, a L. M.	30 00	West Cambridge, Mass.	20 00
Trumansburgh, N. Y.	30 00	Westmoreland, N. H.	24 49
" Ladies' Ed. Soc.	10 00	Westville Conn.	14 79
Utica Agency, "	101 59	Woodstock, (Village Corners) in part.	5 00
Union, " Rev. M. M. Wakeham	1 00	Willimantic Conn.	4 00
Vernon, Ct.	47 25	Wolcottville Conn.	17 06
" N. O. Kellogg to cons. himself L. M.	30 00	Waterloo, N. Y.	20 50
Vergennes, Vt. Mrs. A. E. F. Smith.	20 00	Westfield, "	20 00
Victor, N. Y.	7 58	Wolcott, " to cons. Rev. Thomas Wright, a L. M.	33 00
Vienna, "	11 18	York Center, N. Y.	18 00
Wallingford Conn., of which \$30 to cons. Rev. E. R. Gilbert L. M.	68 56	Youngstown, " to cons. Rev. L. Hurlburt, a L. M.	30 00
Ware, Mass.	77 03	OTHER DONATIONS.	
Woburn Centre, Mass.	70 30	Springfield, Mass. :	
Waltham, Mass., balance of \$100 for Wittenberg College.	62 00	G. & C. Merriam, two copies of Webster's Dictionary.	17 00
West Brookfield, Mass.	8 90	Bloomfield, N. J. :	
Worcester, Mass., Calvinistic Ch.	120 50	J. C. Baldwin, in Stationery.	6 00
" Ladies' Ed. Soc., to		New Haven Conn. :	
		A. H. Maltby, in Books.	19 00
		Honesdale, Pa. :	
		Rev. H. A. Rowland, 7 copies of Common Maxims of Infidelity.	

ENDOWMENT FUND.

Items of the subscription for the benefit of Western Reserve College, announced in the last Report as secured.

T. S. Williams, Hartford Conn.	\$500 00	Elihu Atwater, New Haven, Conn.,	\$500 00
Thomas Day, " "	800 00	Rev. Pres Woolsey, " "	500 00
Calvin Day, " "	500 00	A. Street and W. N. Hoppen, " "	500 00
W. L. Stora, " "	500 00	Prof. Salisbury, " "	300 00
Thomas Smith, " "	500 00	J. H. Coley, " "	100 00
Charles Seymour, " "	250 00	Jeremiah Day, D. D., " "	100 00
Charles Seymour, Jr., " "	100 00	Prof. J. L. Kingsley, " "	100 00
L. C. Ives, " "	100 00	Timothy Bishop, " "	100 00
C. Ives, " "	50 00	Chauncey Jerome, " "	100 00
Cash Collections, " "	70 00		

Henry White, New Haven, Conn.,	\$100 00	Daniel Safford, Boston, Mass.,	50 00
Mrs. Salisbury, " "	100 00	Samuel Johnston, " "	50 00
Prof. E. T. Fitch, " "	50 00	Sprague & Toby, " "	50 00
Prof. A. D. Stanley, " "	50 00	A. Handy, " "	30 00
T. Dwight, " "	50 00	Ira P. Rankin, " "	30 00
E. W. Bishop, " "	25 00	David R. Hitchcock, " "	25 00
Rev. Leonard Bacon, " "	25 00	Susan Collins, " "	25 00
F. P. Gorham, " "	20 00	Daniel F. Coit, " "	25 00
Cash Collections, " "	92 00	John B. Hanson, " "	25 00
Aaron Benedict, Waterbury, Conn.,	100 00	J. A. Howe, " "	25 00
G. Kendrick, " "	100 00	Mrs. Dr. Abbey, " "	25 00
P. W. Carter, " "	100 00	A. Kingman, " "	25 00
E. Scoville, " "	100 00	C. C. Whitmore, " "	25 00
E. E. Pritchard, " "	100 00	Dea. D. Noyes, " "	25 00
T. W. Williams, New London, Conn.,	637 00	Pliny Cutler, " "	20 00
James B. Homer, Hartford, " "	50 00	J. P. Thorndike, " "	20 00
Thomas Barnes, Bristol, Conn.,	100 00	J. Parker, " "	20 00
J. C. Brown, " "	50 00	Dea. J. Barnsted, " "	20 00
Chauncey Boardman, " "	25 00	W. T. Enstis, " "	20 00
John Birge, " "	25 00	Mrs. Thompson, " "	20 00
E. H. Seeley, " "	25 00	J. Barncroft, " "	20 00
E. Manross, " "	25 00	Harrison Porter, " "	20 00
Henry Terrey, Plymouth, " "	50 00	Charles W. Jenks, " "	10 00
Minerva Hart, " "	25 00	Rev. Geo. W. Blagden, " "	20 00
Henry Scoville, " "	50 00	Donations less than	
Semantha Terrey, " "	25 00	\$20, " "	396 00
Edward Langdon, " "	50 00	Collections Pine-st.	
James Terrey & Co., " "	25 00	Church, " "	85 00
Chester N. Case, Harwinton, Conn.,	50 00	George Sterling, Bridgeport, Conn.,	50 00
Tramua Kellogg, " "	50 00	Henry Jones, " "	50 00
David Gould, Sharon, " "	12 00	New York and Brooklyn:	
Charles Sear, " "	25 00	S. B. Chittenden, " "	2,500 00
A. H. Hotchkiss, " "	12 00	Lucius Hopkins, " "	1,000 00
George King, " "	12 00	G. M. Atwater, " "	1,000 00
T. Chittenden, Salisbury, " "	50 00	Chas. J. Stedman, " "	500 00
Schuyler Pratt, " "	10 00	C. W. Moore, " "	500 00
Alexander Holly, " "	20 00	Dennis Perkins, " "	1,000 00
Eufus Holmes, Colebrook, " "	25 00	Wm. Allen Hall, " "	300 00
Elliott Beardsley, Winsted, " "	100 00	John Slade, Jr., " "	200 00
John Hungerford, Wolcottville, " "	50 00	S. M. Blake, " "	200 00
Randolph Linsley, Meriden, Conn.,	50 00	Harison G. Otis, " "	200 00
Philo Pratt, " "	50 00	Richard Buck, " "	200 00
Walter Webb, " "	25 00	D. G. Cartwright, " "	100 00
C. L. North, " "	25 00	Dwight Johnson, " "	100 00
Rosetta M. Cowles, " "	25 00	J. W. Colton, " "	100 00
Homer Curtis, " "	20 00	A. S. Barnes, " "	100 00
Benjamin Catlin, " "	20 00	Chas. E. Buckley, " "	100 00
Rev. Orin Fowler, Fall River, " "	100 00	C. F. Smith, " "	100 00
Collections, Bridgeport, Conn.,	52 00	Josiah L. Hale, " "	100 00
" Roxbury, Mass.,	85 00	Chas. Baldwin, " "	100 00
Rev. E. Y. Swift, Northampton, " "	25 00	Lucius E. Clark, " "	50 00
Rev. George E. Day, " "	25 00	James Gillispie, " "	50 00
Wm. H. Stoddard, " "	25 00	Wm. Allen Hall, " "	100 00
Wm. Lawrence, " "	10 00	R. S. Benedict, " "	100 00
Samuel Williston, E. Hampton, " "	50 00	Chas. Benedict, " "	100 00
Two Friends, Catskill, N. Y.,	200 00	A. Studwell, " "	100 00
Benj. DeForrest, Watertown, Ct.,	25 00	Rev. W. H. Bidwell, " "	200 00
A Friend, for the Storrs Professorship,	175 00	Alfred Edwards, " "	100 00
W. W. Stone, Boston, Mass.,	500 00	Sidney E. Morse, " "	100 00
John Phelps Putnam, " "	500 00	W. S. Packer, " "	100 00
Rev. E. N. Kirk, " "	100 00	Dr. Cox's Ch. (coll.), " "	175 00
B. F. Whittemore, " "	150 00	Cash, " "	30 00
F. W. Newton, " "	100 00	John Allen, " "	50 00
O. B. Duranco, " "	100 00	Charles Gould, " "	50 00
Arthur Wilkinson, " "	100 00	Rev. J. M. Sherwood, " "	25 00
A. G. Peck, " "	100 00	J. S. Rockwell, " "	25 00
Lavinia Norcross, " "	100 00	Rev. E. S. Cook, " "	50 00
Edward A. Crane, " "	100 00	Jabez Goodell, Buffalo, N. Y.,	500 00
Wm. Ropes, " "	500 00	Young Men's Ass. Ist, " "	500 00
Joseph S. Ropes, " "	100 00	Pres. Church, " "	300 00
John Field, " "	100 00	Jesse Ketchum, " "	300 00
J. C. Tyler, " "	50 00	Samuel F. Pratt, " "	100 00
Gadner G. Hubbard, " "	50 00	M. LaRue P. Thompson, " "	100 00
George W. Philips, " "	50 00	Joseph Dart, Jr., " "	100 00
Wm. H. Adams, " "	50 00	Robert Pomeroy, " "	100 00
Tidell Drake, " "	50 00	James Crocker, " "	100 00
Fisk & Cushing, " "	50 00	E. G. Spalding, " "	100 00
Geo. D. Duon, " "	50 00	H. B. Potter, " "	100 00
Henry H. Jones, " "	50 00	B. D. Cox, " "	100 00



Marla T. Burwell,	Buffalo,	N. Y.	100 00
C. W. De Forest,	"	"	100 00
P. Bennett,	"	"	100 00
Wm. B. McEwen,	"	"	100 00
N. H. Gardner,	"	"	100 00
Wm. Thompson,	"	"	100 00
Thomas Kennett,	"	"	50 00
Eurotas Marvin,	"	"	50 00
Geo H. Derby,	"	"	50 00
L. L. Hodge,	"	"	50 00
P. P. Pratt,	"	"	50 00
O. Allen,	"	"	50 00
H. H. Bissell,	"	"	50 00
Serene Kibbe,	"	"	40 00
P. Stickway,	"	"	30 00
C. Booram,	"	"	25 00
T. Blossom,	"	"	25 00
J. G. Sawyer,	"	"	25 00
Ira Osborn,	"	"	25 00
Nelson Randal,	"	"	25 00
Theodore Butler,	"	"	25 00

A. S. Merrill,	Brookline,	Mass.	25 00
A. J. Rich,	"	"	25 00
H. Stillman,	"	"	25 00
			\$25,650 00

Subscriptions for the benefit of particular Institutions for the year 1850:

Marietta College:	
Hartford, Conn.,	\$2000 00
Lee, Mass.,	5000 00
Beloit College:	
Rev. Miles P. Squier, of Geneva, N. Y. to found a Professorship,	10,000 00
Mrs R. W. Hale, of Newburyport, Mass. to found a Professorship, 5000 acres of land, valued at,	10,000 00
Saybrook, Conn.:	
In part to establish the "Saybrook Scholarship,"	\$78 24
(See Financial Statement, pp. 21-23.)	

MEMBERS FOR LIFE.

Armby, Rev. L., Chester, N. H.
 Andrews, Rev. D. Pepperell, Mass.
 Appleton, Hon. Wm. Boston, "
 Atwater, Elihu, New Haven, Conn.
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 Abbott, Rev. Joseph, Beverly, Mass.
 Ailing, Isaac A., Newark, N. J.
 Arms, Rev. Clifford S., Madison, N. J.
 Adams, Dea. Joel, Townsend, Mass.
 Bodge, Rev. Constantine, Pawtucket, R. I.
 Blanchard, Rev. Amos, Meriden, N. H.
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 Brown, Capt. Elazer, New Ipswich, N. H.
 Batchelder, Jonathan, Mason, N. H.
 Barrows, Rev. Homer, Dover, N. H.
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 Bullard, Rev. Ebenezer W., Fitchburg, Mass.
 Bullard, Mrs. Harriet N., "
 Bishop, Timothy, New Haven, Ct.
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 Buckingham, Rev. S. G., Springfield, Mass.
 Brown, Dea. Ebenezer, Ringe, N. H.
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 Burrage, Leonard, Leominster, Mass.
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 Briggs, Rev. Wm. T., North Andover, Mass.
 Baker, J., D.D., Lancaster City, Penn.
 Briggs, Rev. Joseph L., Elmira, N. Y.
 Benedict, Edwin, Candor, N. Y.
 Burke, Edmund, Conway, Mass.
 Barnes, Rev. Wm., Foxboro, "
 Breed, Rev. Wm. J., Providence, R. I.
 Brickett, Harry, Franconstown, N. H.
 Benedict, Jesse W., New York City.

Conner, Abel, Henniker, N. H.
 Cutter, Beth, Pelham, "
 Cleveland, Rev. Jno. P., D.D., Providence, R. I.
 Chapman, Rev. F. W., Deep River, Conn.
 Capron, William C., Uxbridge, Mass.
 Cole, Mrs. Sarah J., "
 "

Crowell, Rev. Robert, D.D., Essex, Mass.
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 Clark, Wm. Thomas, Norwalk, Ct.
 Choate, David, Essex, Mass.
 Clift, Rev. William, Stonington Point, Ct.
 Condit, Rev. Jonathan B., D.D., Newark, N. J.
 Clark, Rev. Henry Steele, Manchester, N. H.
 Clapp, Rev. A. Huntington, Brattleboro', Vt.
 Collins, Rev. G. S., New Germantown, N. J.
 Cole, Seth B., Frattsburgh, N. Y.
 Cowles, Rev. Augustus W., Brockport, N. Y.
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 Clark, Rev. W., Reading, Mass.
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Dana, Rev. Samuel, Marblehead, Mass.
 Downs, Rev. Charles A., Lebanon, N. H.
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Everett, Mrs. Dolly, New Ipswich, N. H.
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 Edwards, Rev. Jonathan, Woburn Centre, Mass.
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 Fitz, Rev. Daniel, Ipswich, "
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Hall, Rev. Joseph D., Plymouth Hollow, Ct.
 Hyde, Rev. William A., Westbrook, "
 Howard, Mrs. Eather, Acworth, N. H.
 Hubbard, Rev. O. G., Leominster, Mass.
 Hill, Dea. Asa, Athol, "
 Hazen, Rev. Norman, Royalton, "
 Hazen, Mrs. Martha, V., Royalton, "
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 Hooper, Miss Hannah, Marblehead, "

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 Knox, Rev. William E., Rome, N. Y.
 Kendall, Rev. Henry, East Bloomfield, N. Y.
 Kendall, Mrs. Sophronia, "
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 King, Rev. Rufus, Amesbury, Mass.

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 Woodbridge, Rev. John, D. D., Hadley, Mass.
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 Washburn, Rev. A. C., Safield, Conn.
 Wright, Rev. Thomas, Wolcott, N. Y.
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APPENDIX.

ADDRESSES AT THE SEVENTH ANNIVERSARY.

ADDRESS OF REV. ALBERT BARNES.

MR. PRESIDENT,—A man pleading in New England for aid in promoting collegiate education at the West, is not to argue for the necessity of colleges. In a place where so much has been done *for* colleges, and *by* colleges, as in New England, the point may be assumed as settled. The only points on which an argument can be supposed to be necessary, are two : the need of colleges *at the West*, and the propriety of calling on the East for aid in the establishment of such institutions. These points really constitute all the claim which this Society has to the attention of the people of the East. On each of these I propose to offer a few remarks.

I. The need of colleges at the West. The argument on this point need not be a protracted one.

(1.) There are certain things assumed always in our country in regard to the education of the people. One is, that all the citizens of the Republic shall have that amount of learning which is implied in the word *common school* ; that is, that all the children of the land shall have that kind and degree of instruction which that word—for it is assuming much of a technical signification—naturally expresses. What this is, is known to all ; and the common school, if not an Americanism, is a thing which is identical with our institutions, and essential to them all. On no subject is the popular feeling better expressed than on this ; in nothing is there a more uniform tendency among our people. Nothing would excite more surprise and alarm in one of our new territories, than to learn that no provision was made for common schools ; and we should just as soon expect that the newspaper, or the steamboat, or the railroad, would be wanting there, as the common school. Without knowing any thing definite on the subject, any inhabitant of the older States would express the opinion that arrangements will be made in Minnesota, in Nebraska, in Oregon, in Utah, and New Mexico, for common schools, as certainly as in Massachusetts and Connecticut.

Another thing that has been assumed in our land is, that the benefits of a higher kind of learning than that which can be obtained in the common school shall be accessible to all, and that such a higher education shall be furnished to a sufficient number to guide the affairs of the Church and the State. The principle is, that all who have the talents and the means shall be permitted to obtain the best advantages of education if they choose. It is presumed that there will be, at any time, enough of that class of men to be in turn the guides of the young of the next generation ; to fill the learned professions ; to prepare books of reading and science ; and to push the improvements in agriculture and the arts as far as possible. For, Republican as we are, and Democratic as we are, it has never been any part of our theory that the Ministry, the Bar, the Medical Faculty, or the Legislators of the land, or the Officers of Justice, shall be unlearned men ; or that the business of engineering and surveying shall be conducted by uneducated men ; or that uneducated men shall occupy the Presidential chair, or the seats of Senators and Judges. We exclude, indeed, no man from office, because he has not had a collegiate edu-

cation ; but let any one make an estimate to ascertain what proportion of the Presidents of the United States, of the Senators in the National Councils, of the Justices of the Bench of the Supreme Court, and of the leading minds in the Halls of Legislation, to say nothing of the Ministers of religion, have had their names enrolled on the catalogues of the colleges, and he will perhaps be surprised to see what is the true relation of the college to our country. One of the most useful books that a certain class of men could read would be a triennial catalogue of Yale College or Nassau Hall ; for such catalogues furnish one of the best illustrations of the history of our country.

(2.) The plea for colleges at the West proceeds on the supposition that this is a principle that appertains to our whole country, and that what has been found to work well at the East, will work well at the West ; that what was necessary and wise when the Pilgrim fathers landed on the rock at Plymouth, in laying the foundations of empire, is necessary and wise now that their sons are laying the foundations of empire beyond the Rocky Mountains. We have one country. We have one constitution. We have one Bible. We are to be governed in the same manner ; we are to prosper by the prevalence of the same institutions of learning and religion. It is not one thing at the East, and another at the West, that is to secure our welfare as a nation ; it is not the ascendancy of the intellect in one place and the bayonet at another ; it is not learning here and ignorance there—not Christianity on one side of our land and infidelity on the other, that is to secure the permanence of our institutions. We are not an assemblage of nations—a mere aggregation of people of different laws, language, origin, religion, like the Babylonian monarchy in its power, or like the Roman empire ; we are one people, with the same language, laws, and religion. The institutions which have worked so well here, and in all the old thirteen States of the Union, are to be spread over all our thirty-one States ; the institutions which have made our States what they are, are to be diffused abroad, and to mould every new territory, that it may be fitted for an honorable place in this great Union.

(3.) Among those institutions one of the most important is the college. I will not say exactly that the college is an *Americanism* ; but it has more claims to that appellation than many other things to which it has been given. The college, as it exists in our country, is identical with our institutions. It springs up everywhere, and always in substantially the same form. For, in all American colleges, there is a remarkable homogeneity ; and they all seem to have had a common origin. One of the first acts of our fathers was to establish a college, and they have sprung up everywhere in proportion as our country has increased. In the first century of our history, there were but four ; now there are about one hundred and twenty—in their relative proportions just about keeping pace with the spread of our population. They all have had a common origin, and are all formed on the same model. They are all copies of the first college at Cambridge, and are substantially the same institution re-produced. There are the same four classes ; the same four years of study ; the same methods of instruction and administration. Take up an annual catalogue of a college, and no matter where it is, or how few the students are, or how empty is the treasury, you will find the same list of studies, and the same kind of discipline. It matters not whether this is in the older States, or the newer States or Territories ; whether Congregationalists or any other denomination of Christians, it is the same ; and so well settled is this, that if we should learn that a college was founded in Texas, California, or Oregon, we could anticipate with almost a moral certainty what would be the course of studies prescribed. What is studied in Cambridge or Yale, is studied at Marietta, at Jacksonville, at Galesburg, at Beloit, at Davenport, and in the Wittenberg College in Ohio ; and what is there studied will soon be studied in numerous institutions beyond the Rocky Mountains. And, farther, it has been found, thus far, impracticable in any very material matter to change this. It is true that the college has been modified as progress has been made in the arts and sciences ; but still it is everywhere the development of the same original germ. As we have no institutions in our country which do not suppose the prevalence of common schools, so we have none which do not suppose the existence of the college ; not an institu-

tion of Church or State which would not be jeopardized the moment the public mind should begin to doubt its value.

(4.) If these are correct principles, then the necessity of colleges at the West would seem to be established. The mind of the West must be educated there. It is clearly impossible, and as undesirable as impossible, to educate *enough* at the East, to supply the wants of the West. They who are to act their part in that great world ; who are to hold the offices there ; who are to control the public mind there ; who are to make the local laws, and fill the professions, will be born and educated there. The distance and the expense must prevent their going East to receive an education ; and the East cannot supply the amount of educated mind for the West. Nothing would be more hopeless, or vain, or arrogant, than to suppose that our Eastern Institutions are to furnish the educated mind for the West ; and nothing is plainer, therefore, than that if the means of education are not accessible in the West, the ruling Western mind will be uneducated :—a mighty mind indeed, but not so trained and disciplined as to be in harmony with what *has been* the controlling mind in our country, and consequently with our institutions. He must be strangely ignorant of the Western mind, and of the circumstances in which it is developed, to suppose that that mind will be feeble ; and he must be strangely ignorant of the things which bear on the destiny of our country *not* to see that that mind is yet to control the nation. If that mind is *not* educated, the professions, and the seats of influence and power, will be soon occupied by uneducated men ; and the destinies of this nation will be at their disposal.

It should be added that, in general, men are best qualified for the professions which they are to fill, who are educated on the ground where they expect to live. After all that we say in favor of collegiate education ; and after all the influence which is to be derived from the college on the future life ; and indispensable as we maintain that to be, it is still true that a large and most important part of the education of any man who is to act a public part, is that which is obtained *outside* of the walls of a college ;—before he enters it, or after he leaves it. It is the practical knowledge which is in a great degree to direct his life ; it is the knowledge of customs and usages ; of the popular mind ; of the existing feelings and prejudices in a community ; of the prevalent opinions in morals and religion ; of the means of access to the mind—that knowledge which a man gains who is trained up among a people, and which can never be acquired by a foreigner. He who is to influence a people must be one of them ; and our main power of influencing the mighty West is, after all, in our power of planting the institutions of learning among themselves.

II. The other point in the argument is, the propriety of calling on the East for aid in the establishment of such institutions. Why not leave the whole of this to be provided for by the West itself—as was done in the East in the first establishment of our institutions ?

Our dependence for the support of literary institutions of the higher order is always on two classes of mind :—On those who have enjoyed the advantages of a liberal education, and on those who have *not* had that advantage, but who can feel the force of the appeal.

On the former we can always rely to the extent of their ability. They are able to appreciate the advantage and the desirableness of education, and we can always depend on their co-operation. But this number, from the necessity of the case, is not large in the West ; and those who are there are, to a great extent, unable to render any considerable pecuniary aid. A very large proportion of them are Ministers and Missionaries—men with small salaries ; often in debt for their own education, and wholly unable to contribute to any considerable extent in founding institutions of learning. Themselves capable of appreciating the value of education ; trained in the East to see its importance ; accustomed always in their early years to witness the benefit of the institutions of learning ; and feeling often beyond the power of expression the desirableness of such institutions in the land to which they have gone, and feeling that the success of all their efforts to plant the Gospel there depends on such institutions, they have not themselves the means of founding them, nor do they see around them enough of educated mind in the possession of the

means to enable them to carry forward the enterprise ; and they *naturally* turn, in the accomplishment of their desires, to the land of their childhood.

The other class of mind on which reliance is to be placed is that where the advantage of education has not been enjoyed, but where it can be appreciated. We depend much on that in the East ; and our colleges owe much of their success and prosperity to the aid thus derived. There are multitudes of farmers, mechanics, merchants, who, though they have not enjoyed the benefit of a liberal education themselves, can appreciate, in some good degree, the advantages of such an education, and who desire that their sons should be educated, and who are willing, for that purpose, and for the general good of the community, to aid in the endowment of seminaries of learning. To such men we make an appeal, with confidence, in the East, and it is by such appeals, in a great degree, that all the colleges in New-England and in the older States, have been founded and sustained.

But, from the nature of the case, such an appeal must be much more limited at the West than in the older States of the Union ; and in multitudes of cases, where those at the West are capable of appreciating the value of education, there are not the means of rendering any efficient aid. It is natural, therefore, and creditable, that the appeal in this cause should be made to the East : to those who are able to appreciate the value of such institutions, and who have the means of aiding them, and who have a heart to act for the good of our whole country.

The friends of education at the West, and in all new countries, encounter a difficulty which is not to be apprehended where the institutions of education have been long established. In all new countries there is an extensive prejudice against educational institutions of the higher class. Where the mass of men have to work hard ; where the land has to be cleared and fenced ; where the prairie is to be ploughed and inclosed ; where houses are to be built, and roads to be made, and bridges to be constructed ; where all men are doomed to toil, it is not easy to persuade them that the college is not the nursery of idleness ; that men engaged in giving instruction are not indolent men ; that they are not training up men to lead an idle life, and that, with little themselves to do, they live only to consume the fruits of the hard earnings of others. In a new country, therefore, all these prejudices are to be encountered ; and all these things make it proper to appeal to those portions of the land where, by long witnessing the happy fruits of collegiate education, these prejudices have died away.

There is one other thought bearing on the subject—an obvious one—but which shows the indispensable necessity of these appeals to the East. It is, that in the early settlement of our Western States, the people who would be desirous of establishing such institutions among themselves are *unable* to do it. They have their lands to pay for, and their roads and bridges, and their own habitations to make : and all this *must* be done. These things are matters of necessity. The college, valuable as it may be, is not. It is comparatively like an article of luxury ; and will have its place, like luxuries, when the things which are indispensable are supplied. Give them time, and they would do it all. Found for them, or aid them in founding, such institutions as are indispensable, and in due time they will become their efficient patrons and supporters ; will rally around them as we do now around the institutions of the East that we love so much ; and will, in their turn, become efficient helpers in extending the blessings of education over all that Western world, till colleges and seminaries shall spring up in all those lands.

The grounds of appeal, therefore, made by this Society are essentially these :—That the college is an institution well understood by us, and regarded by us as indispensable ; as having done more for our country by far than they have cost ; that our country is *one*—one in its origin, its religion, its laws, its interests—and that, therefore, what is necessary for the prosperity of one part is necessary for every other part ; that the same system of religion is to prevail in our land, a system everywhere identified with learning, and that makes its way in connection *with* learning ; that the college, will do for the West what it has done for the East ; and that, in the circumstances of the West, temporary aid is needed that these institutions may be sustained, and thus the great purposes secured of spreading the Gospel, and laying the foundations of civil and religious liberty there for all

coming time. No man at the East can over-estimate the importance of establishing the institutions of learning at the West. No man at the East gets any adequate idea of the West, without himself looking on those vast prairies, and forests, those rivers, lakes, and streams; the boundless resources of those States and Territories: and no man who *has* visited those States and Territories ever feels that too much *has* been done, or that the Church is in danger of doing too much in its efforts to endow institutions of learning, and planting the Gospel in those vast lands. How can he? There is the power that is yet, and at no distant period, to control our country; there, the power that is to determine whether all that our fathers sought in coming to this land, and in all their prayers and toils and sacrifices, is to be secured or lost.

ADDRESS OF REV. HENRY SMITH, D. D.

Dr. S. began by bearing testimony to the high service *indirectly* rendered by this Society, in its reaction upon the Western field. It has stimulated the Western friends of the Institutions under its patronage, to put forth strenuous efforts for their support, at home. As introductory to the thoughts which he designed to present, he quoted a passage of Jerome, as amplified by Coleridge, illustrating the design of the law to which, both in its evolution and in its propagation, God has, in this world, subjected Truth. The law is, that, in its incipient stages at least, it must battle with difficulties; it must "brave the winds of controversy." And this law is applicable, as he showed by examples, to truth in the abstract, in the form of important principles, and in the concrete in the form of important enterprises. He then proceeded as follows:—

A speaker, I suppose, will find pardon for deeming the object to which he has devoted his life an important one, and the fact that this day has been kindly devoted by those present to a consideration of the interests and relations of Western Collegiate Education, is proof that this conviction finds sympathy in the breasts of this audience. The work of securing these interests, however, of placing them upon a solid and permanent footing, is a work which, so far forth as the West itself is concerned, is surrounded by great, and, in some respects, by peculiar difficulties. These difficulties it is, which constitute the trial of the faith and courage and perseverance of those who are laboring to sustain our Western colleges. They drive them back upon the East for sympathy and sustenance, and when compared with the force which can be brought to combat them, they form the gist of the problem whether any particular institution will sustain itself, and perpetuate its influence to succeeding generations. That our colleges at the West are none of them in the full tide of successful experiment, if by success is meant that the halls of the muses are now crowded with a host of earnest and devoted worshippers, is a fact open to the observation of all. That their influence is not yet sufficiently powerful to arrest universal public attention, and to carry conviction to the popular mind that their agency is indispensable in moulding society, in constructing its mechanism, its checks and balances, and even in producing the motive power which is to push it forward towards that goal of ideal perfection to which our entire humanity aspires, and which the American mind especially pants for, and expects speedily to attain; this is a fact which cannot be denied.

What then? Is then the system of collegiate education, so far as the West is concerned, a failure? Will the friction which chafes its wheels arrest their progress? Will the difficulties which surround the system and press upon it, crush it? Let us look for a moment at some of the most serious of these difficulties. Let us endeavor to take their dimensions, in order that, if possible, we may prognosticate the result, and abandon the work, if it is chimerical to hope for success; and on the other hand, gird ourselves with a more obetinate resolution to battle with the difficulties, if they are only such as a thorough knowledge of the circumstances of the case might lead us to anticipate, if not indeed in part belonging to that very class of obstacles, the existence of which may be essential to the highest ultimate success.

The general difficulty with which our system of collegiate and professional education has to contend at the West, is that tone of the popular mind which has been produced by the occupation and settlement of a new country. It has been said by

one of the "Wise men of the East," that the first danger of an emigrant society is barbarism. The term barbarism we feel to be a little harsh, and the danger of such an effect as the issue, whether immediate or final, of the causes which are pouring such floods of population into that wonderful region, Western men at least feel inclined stoutly to deny. But then the laws of human nature would enable us to predict, with a certainty all but absolute, that the *first* great movement of the popular mind, in an emigrant society, constituted and circumstanced like that which is taking possession of the Western States, would be adverse to the interests of learning. There are some points of resemblance in the development of the life of a society, and that of an individual. The first pulses of thought in the infant mind carry it out of itself into the external world; towards those visible, tangible, rapid, odoriferous and sonorous bodies by which it is surrounded, and with which through the medium of its physical organization it is brought in contact. In the midst of these objects, it is designed by its Maker to spend its earthly existence. From them it is to derive the support of the wonderful scaffolding of bones, muscles and sinews, by which it is surrounded and fitted for its earthly mission. Nature, therefore, true to the necessities of its condition, directs its first attention, its first interest, its first curiosity, to the vast panorama and the wonderful whispering gallery by which it is environed. The simpler laws of the objects presented by the senses, and its own relations to them are, as in its circumstances it is meet they should be, the first topics of thought. But does the current of thought and interest run *forever* in this direction? Does the eye never become sated with seeing? and the ear with hearing? Has man no higher life than the life of the body? And if so, however long curiosity and the necessities of the body may cause the thoughts to linger about the outward and the physical, must it not at length turn backward upon its track? Must not the human spirit, by an act of "self-reduplication," at length survey its own wonderful powers? Must it not, at length, propose to itself the great problems of its being? the great questions of its destiny? The period at which these questions will arise will vary with the varying character of individuals, and the interest and attention which they will receive will vary with the force of favoring or opposing circumstances. But come they must. Sooner or later they will force themselves upon the attention, and demand consideration, so surely as man is not a brute. They are a part of the proper development of humanity.

If now we could find a body of men unlettered and poor, banding together with a view of colonizing an uninhabited region, and of realizing for themselves and their children the protection and the various valuable results of civil society, what are the objects which we should predict would naturally first claim their attention and engross their thoughts? Plainly the provision for their physical wants. Hunger is clamorous, and summons attention with an importunity which will admit of no delay. All the various wants of the body solicit immediate notice. In a society thus constituted and circumstanced, it is plain that the external and physical would engross the attention almost exclusively. Animal courage, strength of muscle, would of necessity command high admiration. Those qualities would be most highly valued which contribute most directly and largely to physical comfort and security. In *such* a community, shut out from the world, from the action of those spiritual influences which God in the beginning provided as the aliment of man's spiritual nature, the period at which the higher problems of his being would begin to agitate the mind of man might, it is true, be long delayed. In *such* a community the development of those higher attributes of humanity, the combination of which, perfectly developed, constitutes true civilization, would be slow and feeble, and at the best it would be imperfect and distorted. Men have indeed sometimes *thrown themselves* into circumstances like these, but they are circumstances in which *God* never designed the human being to spend his earthly probation. *This*, it may be, is the natural history of barbarism. *This*, it may be, is the process by which communities have sunk successively through all the grades of the barbarous, and thence, by repeated emigrations, to the savage state of society. When Cain left the presence of the Lord, the Shekinah of Eden, and colonized the land of Nod, he abandoned the only influences which can develop and sustain the spiritual life, and with it, the true civilization of a people. And the history of his tribe is the history of

the triumph of the physical over the spiritual, of the animal over the human. Behold it. First idolatry, then atheism, then every form of unnatural and outrageous crime.

But this is not of necessity the history of all emigration. It cannot, I am persuaded, be the history of that emigration which is taking possession of yonder wonderful valley, and whose magnitude and rapidity are the astonishment of mankind. The day when the first white settlement was made within the limits of the Northwest Territory is still fresh in the memory of many living men. It has been my privilege often to converse with the first white female, a noble daughter of New England, now I trust in heaven, who from the May Flower of the Ohio landed at the Plymouth of the West. It is my privilege every Sabbath, when at home, to worship in a sanctuary which the piety and the poverty of that little band of occidental pilgrims reared and dedicated to the worship of the Triune God. What a change has sixty years produced! The little opening in the wilderness at Marietta, made by the axes of that hardy band of Christian pioneers, has waxed into an empire, and the roar of its mighty population now rolls over the vast prairies of the West. Its reverberations are sent back upon us from the rocky barrier which curtains the Pacific. The history of the pilgrims of Ohio exists as yet only in fragments. But the time will come when the world will "know it by heart," and when the 7th of April, 1788, will stand in the calendar of America second only in reverent observance to the 22d December, 1620. None of us are ignorant where these pilgrims originated. None of us are ignorant of the spirit which they bore, and the views which they cherished, touching the elements of social prosperity and the true producing causes of a high and Christian civilization. They are the very views which have made the States from which they emigrated the wonder of the world; which have filled them with a population at this moment better fed, better housed, better clothed, better governed, more universally intelligent, and possessing, in the aggregate, a higher degree of social prosperity, and a higher type of civilization than any other continuous population of equal amount upon the surface of the globe. Such were the fathers of the West. For one who has stood in the scenes hallowed by the memory of their enterprise and their piety, who has mingled with their children, bearing unmistakable moral marks of their honorable descent, not even the testimony of Washington, full and explicit as it is, is needed to enable him to form a correct estimate of their intelligence and moral worth. These men knew what are the essential conditions of permanent social progress and development. They knew the agencies and instrumentalities which must conspire to produce this result. The Church, the School, the College, and their necessary adjuncts; these are the agencies upon which they relied. They did not believe that one of them could flourish without the others. They well knew that in the absence of either the others would languish; and that in the absence of all, Christian civilization could not be perpetuated for a single generation. Their plans, therefore, in laying the foundations of Western society, embraced all with an equal affection. Such was the tone of feeling among the fathers of the West, in regard to education. But what at that period, what in 1788, was the physical condition of the West? It was, as the hand of nature left it, an unbroken wilderness. What is it now? A land flowing with milk and honey. Look at its levelled forests, its cultivated fields, its cities and villages, and roads and canals and railways, its mines and nascent manufactories. Count up the 1200 steamers, and the 4000 flat boats floating its commerce, which in 1849 was valued at \$439,000,000, a sum equal to twice the value of the whole foreign commerce of the nation. Do this, and remember that this vast physical change has taken place within a little more than sixty years, and that it is greater than was ever before wrought in any thirty consecutive generations in the history of man. Do this, and then answer me the question:—What *must* have been the chief direction of the human will, of human energy and enterprise and effort in that valley, during these sixty years? It must have been towards the outward and the physical. Nothing but an intensity of interest in the physical, and of devotion to it well nigh unparalleled in history, could have produced, in so short a period, the astonishing results which we witness. A vast amount of cultivated intellect, a high degree of knowledge, it is true, have mingled in and pre-

sided over those miracles of industry and art, which the hands of men have wrought upon that great theatre. What now might we expect would be the result of a process like this, carried forward for two generations, upon the general tone of the public mind? upon the current of popular sentiment touching the value of collegiate education? It could hardly fail to dispose men to test the value of every enterprise and of every institution by the single question of its *immediate* physical utility. Can colleges fell trees, or plough the soil, or build roads, or erect bridges? Can they dam rivers, or construct steamboats, or build mills, or set up machinery? These are the interrogatories, which the spirit of physical utilitarianism would propound, and does propound concerning colleges. If it fails to receive a prompt and unqualified affirmative answer, it asks no further questions. They have no place in its sympathies. Now I shall not undertake before this audience to defend colleges against the charge of failing to contribute to the supply of man's physical wants. Against even this charge they can be, and they have been, triumphantly defended, for although the hands of a clock may tell the hour and accomplish the final aim of the machine, it is not altogether certain that they would go if there were nothing behind. It is my privilege to be addressing an audience who comprehend, without an argument, that the relation borne by the instrumentalities which contribute directly to physical utility—open to the vulgar gaze and attracting popular admiration to those deep and hidden spiritual forces which are coiled up and concentrated in well-furnished and well-manned seminaries of learning—is the relation of the hands of a clock to its main-spring. But I am addressing an audience also, who understand that man has other wants besides those of the body; that the human spirit has in its nature the germs of other ideas besides the useful; that God has given it faculties to apprehend the true, the beautiful, the just, the good; and that the development and propagation of these ideas, form the necessary condition of human happiness, individual and social, on earth and in heaven. I wish merely to indicate some of the prominent difficulties with which those have to contend who are laboring to sustain our colleges at the West.

I have thus far spoken of the cause which produces them. Let me occupy a few moments in speaking of the effects which that cause has developed.

One of the most obvious of these, I hardly need say, is *Poverty*.

In respect to pecuniary support, the two great causes of religion and education, especially higher education, rest upon essentially the same foundation. They must appeal for that support to some higher principle than the spirit of utilitarianism. It might indeed be demonstrated that *that spirit ought* to sustain them. But it would be a barren demonstration. It never *will* sustain them. What now in this respect is the condition of the laborers in these two great causes in the West? How is it with the laborers in the Ministry? As a body, the truly competent Ministers of the West, those upon whom New England relies to sustain in that region the banner of her faith, have ample occasion to be men of entire self-renunciation. During a residence of eighteen years in the midst of one of the most destitute of our Home Missionary fields, I have often visited the dwellings of these men, and seen them at their work. And I cannot but declare my conviction, that the whole field of Christian Missions presents no nobler specimens of self-denial than are to be found among the Evangelical Ministers of the West. With native powers of mind, with a discipline of education, with an energy of character which, if devoted to secular pursuits, would place them among the intellectual magnates of the land, and surround them with the comforts and elegancies of Christian society, many of them must be content, in their present vocation, to sustain life upon the mere pittance; must often forego not ornaments but necessities, and must moreover be content to receive even that pittance, not as a right, but as a gratuity, doled out, I fear often, by the hand of a reluctant charity. How can any but men of strong faith consent to a position and to sacrifices like these? O ye who love Zion, and who pray for the coming of Christ's kingdom, gather, I beseech you, with your sympathies and your prayers, about the Western ministry of reconciliation. Lift up your petitions in their behalf, that they may be able to endure hardness, as true soldiers of the cross; that they may count all things but loss for the excellency of the knowledge of Christ Jesus their Lord. And may the Great Head of the Church stand by and

sustain his own commissioned ambassadors, the leaders of the sacramental host of God's elect. May He make them understand the unspeakable dignity and glory of their great work. When tempted by the seductions of the world, may He be present with His aid. When faint and fatigued, when wounded and weary in their conflict with the powers of darkness, when deserted by friends and hard pressed by the foe, when stunned and confused by the roar and tumult of the enemies of righteousness and of God they are just ready to yield the victory, then, O Lord, do thou unstop their ears to hear upon every hill-top the rushing pinions of that heavenly host wherewith thou dost succor thy Zion in distress; then, O Lord, do thou open their eyes to see that glad vision of the future, when yonder valley, when this whole nation, its entire population, redeemed to God, shall become the most lustrous star in that bright constellation of nations which shall constitute the universal empire of Christ!

Such is the condition in respect to pecuniary support of our Western Ministers. Yet these are the men who count the colleges, under the patronage of this Society, "the right arm of their strength," who sympathize most deeply in the embarrassments under which they labor, and who from the depths of their poverty have contributed most nobly to aid them in their work.

How now stands the case with their co-laborers in the cognate and subsidiary course of education? It behooves a speaker to refer with some reserve and delicacy to a class of which he himself is a member. I will, therefore, venture only to express the conviction, that the great body of Western teachers have ample occasion to echo the apostrophe of one who was painfully sensible of the discrepancy between his social position and his purse:—"O poverty, why dost thou pinch gentlemen!"

The cause of this, as the whole history of educational movements in the West proves, is popular apathy. And the higher the department of education is, the further are the institutions which are devoted to it removed from popular sympathy and support. A college is of necessity, even when conducted upon the most economical principles, a somewhat expensive establishment. Buildings are to be erected and kept in repair; apparatus and libraries are to be purchased and enlarged; and if the institution is to maintain its rank as a college, whether its patronage is great or small, a certain number of teachers must be permanently employed. A joint-stock company, which should assume, as a matter of speculation, the business concerns of any college in this country, would speedily find that it had mistaken the road to wealth. How is this difficulty to be overcome? How are our Western colleges to be sustained? There are plainly but two modes in which this can be effected; legislative provision and private benevolence. Can they depend upon the former? Look at the history of Ohio legislation. The fostering care, which the legislature of that State has thus far extended over its colleges, has consisted in issuing college charters without number, and in taxing unsparingly even the unproductive property of those institutions which the hand of private munificence has founded. Can they depend upon the latter?—upon this private munificence?

If, before answering the question, you should here be presented by a college agent a list of the objections and prejudices against his cause, which he has every where met, you would, I think, be inclined to say *no*. Why should I give to colleges? says one; I have no children whom I design for professional life. Book-learning unfits men for practical life, says a second. Why cannot colleges support themselves like other branches of business? says a third. There are too many colleges, says a fourth. I doubt the propriety of creating permanent funds for sustaining colleges, says a fifth. Colleges are un-American; behind the spirit of the age; mere idle hulks moored in the stream of improvement. Away with them. Let us have institutions springing fresh and vigorous from the American soil, and teaching something adapted to the American mind, says the deep and self-complacent philosopher of "progress." Profound objection, by the way, this last! Just as if the laws of the human mind were not the same in America as in Europe. Just as if the immutable principles of science, reason and taste, inscribed by the finger of God upon the starry heavens; blossoming out all over the green earth;

heaving the agitated ocean ; yea written upon the indestructible spirit of man itself, were behind the age ; not quite adapted to the wants of the American mind ! The pith and point however of all these objections, the agent will inform you, is the same. They all mean, "no money for your cause." I am dwelling upon this difficulty too long. The question is, What is to be its effect upon our Western colleges ? I answer : It is the rock upon which all ill-advised schemes of college-building will make shipwreck. If we subtract from the multitude of our colleges all those which were projected by speculators, to improve the value of their lands ; by visionary men, hoping to give notoriety to their village or to secure for themselves a reputation, or a field of action ; all these institutions, which were really designed for academies, but were misnamed colleges at their birth, either from the love of magniloquence, or in the hope that their name might affect their destiny ; if we make these subtractions, it is not true that we have too many colleges at the West ; it is not true that we have more than ought to be sustained. Will they be sustained ? Yes. Though a spirit of devotion to the physical is strongly characteristic of us as a people, it is not the only spirit at work among us. There is still to be found, even at the West, much more than in the land of our fathers' sepulchres, a spirit which not merely admits in words that man has an immortal soul, that he has other and higher wants than those which appertain to the body, but which makes that conviction the ruling principle of action. Beneath all the noise and bluster of pseudo-patriotism, which would fain persuade the people that the wisdom of Solomon is the birthright of American citizens, that it is enough to breathe American air and tread American soil, a profounder love of country may be found. There may still be found among us true patriots, who, like the fathers of the West, understand the conditions upon which alone the ultimate greatness and prosperity of the people can be secured. To this spirit, wherever it burns, at the East or the West, those collegiate institutions, which ought to be sustained, may appeal with safety. The appeal will be met, not indeed with princely donations ; these belong to later times, and may, by possibility, spring from less disinterested motives ; but with a sufficiency to relieve, if not to banish, the present distress.

There are several other difficulties, such as the reaction of the popular sentiment upon the young men in a course of education, pressing upon them like the atmosphere, and tempting them to abandon that course or to abridge its term ; and the drafts which the older and better endowed colleges of New England make upon our patronage, of which I had intended to speak. But I have already trespassed upon your patience and upon the time of another. I have only to say, that the laborers in our Western colleges have been taught most effectually the lessons of patience. They have been schooled most thoroughly in the doctrine that they must

"Learn to labor and to wait."

The trials which they are called to encounter, some of which are sufficiently grievous, they have been taught to understand, can be relieved only by *time*, and in part only by the lapse of many years, by those processes which are slowly interpenetrating society with nobler views of the destiny of man, and with more just apprehensions of the true nature of the teacher's mission. The influences which will effect these changes are at work already. Every year will multiply them and augment their power. Meantime let not the patrons of these institutions expect too much at their hands. Let not the patrons of this Society, a Society which the West will have occasion to remember with profound and eternal gratitude ; let not those who are giving and laboring and praying for them, anticipate results which the laws of mind and the condition of Western society render it impossible to realize. Let them encourage themselves with the conviction that the trees which their hands are planting shall flourish for ages ; and that each successive year will strengthen their roots and enlarge their branches. Let them anticipate in imagination the day, when those branches, having survived "the winds of controversy," shall wave in the breezes of popular favor ; when their fruit shall shake like Lebanon, and grateful multitudes shall seek their ample shade.

ADDRESS OF PROF. F. W. CONRAD.

MR. PRESIDENT,—The emigration of Protestant Germans to this country, dates back more than a century, and yet, it is only about twenty-five years since any thing of any importance has been done among them, in establishing institutions of learning. When we recollect that they came from a land which abounded with such institutions; where education was universal; where knowledge, in all its departments, had been cultivated in the highest degree; and where they had enjoyed all these advantages, in a greater or less degree, it seems strange that they should have neglected founding and sustaining Colleges and Theological Seminaries, during so long a period. It must be apparent, at once, to every reflecting mind, that unfavorable circumstances must have surrounded them, and difficulties of no ordinary character deterred them, arising, however, more from their peculiar position both in Europe and America, than from the natural characteristics of Germans.

To some of these untoward circumstances we beg leave now to refer.

FIRST: *Their pecuniary condition in Europe, before emigrating, was distressing.*

The heaviest burdens of taxation for Church, State, and Education, on the one hand, and the miserable stipend paid for labor, on the other, crushed them to the earth in the most pinching poverty, necessitating them to use the most rigid economy to sustain themselves and families. In many cases, it took their all to defray the expenses of their passage across the ocean, while, in not a few, even this was inadequate, compelling them to bind themselves and children to American masters to pay the same. Thus, by a necessity of circumstances, they were unable, at first, to do more than build their churches and sustain their pastors.

Their religious condition in Europe was likewise unfavorable to their taking a deep interest in the advancement of the Church and her Institutions.

Rationalism, indifferentism, and downright infidelity had swept over Germany like the Nubian blast, withering most of the fruits of piety in their Universities, Churches, and even nurseries, while dead orthodoxy and lifeless formalism stunted much of that which rationalism had not touched; so that many were unfavorably affected by these influences, and hence indifferent, in a great degree, to the best interests and onward progress of the Church. But here, as at other times, God had reserved unto himself a seed in the Pietists, Arndt, Spener, Franke, and their coadjutors, whose impress was made upon many who came to this country, but whose influence was not sufficiently great to give shape to the Church here, although it was adequate to become the leaven which saved it.

Their political condition in Europe was also unfavorable to the development of that foresight, enterprise, and practical talent, indispensably necessary in founding and sustaining institutions on the voluntary principle.

There, all that pertained to the Church and educational arrangements of the country, was controlled by the Government, without calling forth the judgment of either the Ministry or Laity, or demanding their co-operation, any further than either to sustain them by taxation on the one hand, or to take a part in instruction on the other. Hence they had no experience in the establishment of institutions, neither did they realize the obligation nor see the necessity, of providing the means of educating their posterity, in a manner worthy of their origin and history.

The character of their schools presented an almost insuperable barrier to the education of their children, in the more advanced branches of knowledge.

As they settled, at first, mostly together, their schools were entirely German; the branches taught were only such as pertain to the rudiments of education, and as there was no connection between these schools and the higher English academies and colleges of our country, very few of their children enjoyed any other advantages. Where this was the case, the German language continues to be spoken, and hardly any impression has been made upon their descendants of even the fourth and fifth generations, by the American educational provisions.

On the same account, they failed to receive educational impressions from England, having no direct intercourse with the mother country, being foreigners and speaking a different language, the value of which is seen in the Puritans and their descendants, whose institutions are but the children of Oxford and Cambridge, to which they owe in a great degree their intellectual and moral elevation.

Besides all this, the Germans were proud of their language, literature, and church, which, in their estimation, are superior to those of all other lands and people, and hence they could not bear to see the German gradually displaced by the English language, without arousing the strongest prejudices and most persevering opposition to its introduction into the school and the pulpit, to their own injury and that of their posterity and their Church.

The effect of these causes was prejudicial to the spiritual advancement of the Church. Destitute of Church institutions of their own here, they were almost entirely dependent upon Europe for their Ministry, comparatively few having been prepared theologically in the pastor's study. The supply was entirely inadequate, the charges were enormous, embracing six or eight congregations, and thousands of communicants, scattered over whole counties. Little attention could be paid by pastors thus situated to their people, which, together with the reasons already referred to, produced a low state of piety among them.

The same result manifested itself in regard to the spirit of benevolence. It required but a pittance from each to support their pastors; little or nothing was done towards educating young men for the Ministry, sustaining Home and Foreign Missionaries, and founding institutions; and shut out, in a great measure, from the benevolent movements of the American Church, they devoted all their energies to the accumulation of wealth, to the neglect of intellectual advancement and Church extension.

Similar was the effect on the educational spirit. The sons were not as well educated as their fathers had been; few of them appreciated the value of a higher education so as to aspire to its attainment, and many parents would have been unwilling to afford them the means, though able, if they had, and hence comparatively few were well educated.

The same remarks will apply to the Germans now emigrating to this country, so far as their condition in Europe is concerned, although their situation in America is much more favorable to their intellectual and moral advancement.

The experience of the past has taught them the folly of resisting the influence of the English language, and the value of having their children taught it in the school, as well as of having it introduced into the Church as soon as necessary. The school systems, adopted in nearly all the States where they have located, are exerting a powerful influence upon them, under which their language is giving place to the English, and their German nationality is losing itself in our American one. This result is hastened by the tide of American emigration from all parts of the East, which is flowing to the West, and there mingling itself with, and impressing its characteristics upon them.

The descendants of the Germans, most of whom speak English, and many of whom cannot speak German at all, still feel the effects of the unfavorable circumstances which surrounded their ancestors here, and of their neglect in founding institutions of learning, at an early day; nor have they yet overcome the influence which their views, practices, and example have had upon them, although they have felt and are feeling more and more the influence of the American practical element which is dispelling the German theoretic; are receiving more and more of the impress of the American educational provisions; and becoming more and more imbued with the Evangelical spirit of the Gospel.

But great as these difficulties have been, and still are, in establishing institutions among them, the encouragements are still greater. Permit me to call your attention to a few of them.

Look at their numbers! * There are now about four millions of European Germans in our country, and the Hon. Mr. Marsh, of Vermont, said in his speech on the Smithsonian Institute, that the one half of the whole American population was of recent German origin. Owing to the unsettled state of things in Europe, as well as other causes, the tide of emigration not only continues, but increases every year, so that we can hardly over-estimate the importance of planting institutions of learning and piety among them, to save them from being a curse to themselves and our country, and to enroll them at the earliest possible day among the American sacramental host of God.

Look at their national habits and traits of character! They are nationally

honest, by education moral, by habit industrious, and by necessity economical. As a people, they are well educated; as laborers, faithful; as mechanics, skilful; as merchants, successful; as farmers, unequalled; and as professional men, respectable. Is it not encouraging to establish among such a people those institutions which will improve in the highest degree these solid traits of character, and devote them to the best interests of our glorious country?

Look at their pecuniary resources! With such habits, in such a country, they must become wealthy. Their economy, frugality, industry and skill insure them wealth. They will live where others starve, and thrive where others would pine in poverty. Devoted to the more solid interests of our country, they have, are still, and will continue to amass immense treasures, which need but to be developed to prove a blessing to their posterity and the human race.

Look at their educational history! Of what have they not shown themselves capable? When Popery had stopped the intellectual world, and shrouded her in darkness a thousand years, Germany stretched forth her mighty arm, overcame that power, produced a revolution, and gave the world intellectual day. She has blessed mankind with some of the most important inventions, and advanced the arts and sciences to the highest degree now attained by man. Her institutions are in some respects the models of the world, and much of her literature is the glory of the earth. Through her learning she is now exerting more influence on the United States than any other nation, and that learning is becoming more and more appreciated by us. Listen to the testimony of two of the sons of New England on this subject. The Hon. Daniel Webster said not long ago, "in learned lore, Germany is more prolific than all the world besides," and the Hon. Mr. Marsh declared, in the speech already referred to, that, "the learning of Germany embraces every field of human inquiry, and the efforts of her scholars have done more to extend the bounds of her knowledge than the united labors of the rest of the Christian world. Every scholar familiar with her literature,—let me not say *familiar*, for life is too short to count its boundless treasures; but every enlightened student, who has but dipped into it, will readily confess its infinite superiority to every other, I might almost say to all other literature." Is it not encouraging to give the same means to a people here, which have enabled them to accomplish such a work in their native land? and may we not hope, that under similar advantages results somewhat similar would follow, modified only by those peculiarities which must result from their being educated in American institutions? We cannot expect to give them the advantages which their institutions with 150 professors afford, nor can we at once carry intellectual culture as far, but we can, under God, embalm the knowledge of the head more with the affections of the heart.

Look at their religious history! When Antichrist was awaying the sceptre of religious despotism over the mind, corrupting the heart by superstition, enslaving the conscience by human tradition, and leading mankind to ruin, Germany gave the world her Luther, who broke that accursed, scattered truth broadcast o'er the earth, and set the conscience free. It is true, that Germany has had to encounter many and mighty enemies, but she has always produced those equal to the struggle, and but for the unhallowed alliance between Church and State, would, ere this, have gained a complete triumph. But, take away the Germans from the religious army of the world, and what a breach would be made! Who have contended more successfully against Popery, Rationalism, Fanaticism, Philosophy, and Pantheism, than they? And how many have fought these and kindred errors, with the weapons which they have furnished? In what department of effort and grace has not Germany been distinguished? Do you ask for a Reformer? She presents you Luther. For a Theologian? Melancthon. For a Missionary? Swartz. For a Believer? Franke. For a Christian? Arndt. For a Bible Student? Spener. Is it not then encouraging to establish those institutions, which in other times have produced such men among them, and can we not hope that God will raise up many, in some degree at least, worthy of bearing their name and wearing their mantle?

Look at the results of such efforts among them during the last twenty-five years! Pennsylvania College at Gettysburg, but 18 years old, has had in con-

nection with it about 1200 students, who have supplied our pulpits with pious and educated Ministers, our Home and Foreign Missionary fields with Missionaries, our other institutions with Professors, our academies and high schools with teachers, our Churches with intelligent laymen, and our country with educated citizens. From the Theological Seminary, in connection with it, about 250 have gone forth, carrying blessings wherever they went, supplying our waste places, reviving God's work among us, elevating the tone of piety, displacing lifeless formality, arousing our dormant energies, cultivating the spirit of benevolence, purifying our educational atmosphere, and bringing out hundreds of pious young men to seek an education, and to devote themselves to the Ministry. Wittenberg college and seminary, but six years old, began with 8 students, which number increased annually, until last year's catalogue numbered 156. Twenty-five Ministers have already gone forth, laboring in seven States and Hindostan, one having just been appointed a Foreign Missionary, who is a European German, and a convert from Romanism. About 350 students have been or are in connection with it, upwards of 50 of whom have become teachers in common schools and academies; upwards of 60 are candidates for the Ministry, and about a dozen Sabbath Schools have been organized and sustained by them, around the institution. Similar results have followed the establishment of Hartwick seminary in New-York, and Lexington seminary in South Carolina, with each of which a classical department is connected, as well as Hillsboro College in Illinois, though on a more limited scale, as, either the fields of their operation are more limited, or the period of their establishment is shorter.

The advancement in our Church under these influences, in intelligence, liberality, and piety, has been very great. At least 50 Beneficiaries are supported annually; at least 50 Home Missionaries are sustained; and a Foreign Mission, commenced six or eight years ago, has greatly prospered, embracing four Stations, six Missionaries, and a seventh appointed. During the last five years not less than \$60,000 have been devoted to the establishment and founding of institutions of learning among us. Revivals of religion are frequent; weekly lectures and prayer meetings prevalent; Sabbath Schools general; formality disappearing, rationalism dying out; Church admission based upon Scriptural grounds; Church discipline adopted and enforced; the evangelical spirit controlling, and all the great benevolent movements of the American Church receiving our sympathy, and, as far as our preparedness extends, our aid. Where can we see greater results following the use of means so limited, and in so short a time? We believe not on the face of the earth. Is it not, therefore, encouraging to increase those facilities of improvement, that still greater results, with God's blessing, may follow?

Am I asked whether we cannot supply our own wants on our own Western territory? I need only state, that the necessity for the organization of this Society, together with the testimony and applications of so many of the Western institutions, seems to us a satisfactory reply. Further, Whether we could not receive the aid needed on our own Eastern field? To this I reply, that the efforts made upon it during the last five years, those now making and determined upon, for the endowment of institutions, are greater than the preparedness of the people to respond to them, as expected and demanded by our necessities; and, therefore, all that we now need cannot be obtained. It might be true, that by waiting long enough it could be done, but then both we and the cause of God among us would greatly suffer. The immense interests at stake demand that we should speedily be placed upon a permanent basis, so that the time now necessarily spent in effort to endow the institution, might be spent in visiting the Churches, arousing them to activity, encouraging parents to educate their sons, seeking young men of piety and talents for the Ministry, and in inculcating elevated sentiments on the subject of education among the people. Could this be done, then a new era would dawn upon us, the dark clouds now lowering upon our horizon would be dispelled by the rays of the sun of hope, and the bow of promise would span our heavens.

And still further, Whether this work could not be accomplished by the other institutions of our country, not in connection with, and under the supervision of, the Lutheran Church? This is the same as to ask whether we could not give up our denominational existence, and merge ourselves into other denominations; for

you need not be told that as long as separate denominations exist, so long the necessity exists of establishing institutions controlled by them, having their confidence and sympathy, and that such institutions can alone fully develop their resources. This is out of the question. The English Churches could not do this work, because they have not the men, and if they had the men they would not answer, for in most of our Churches the German, as well as the English, is needed, and will continue to be, in many Churches, while emigration from Germany continues. And if even they could preach German, they would lack some of those peculiar qualifications, which few but the descendants of the Germans have, necessary to great success among them, and to full and free access to them.

It is further out of the question, because they have a strong Church feeling. They love their Jerusalem. The name of Luther is as dear to a Protestant German as that of Washington is to an American, and the Church which bears his name is dear to them as the apple of their eye. They regard themselves as the trunk of Protestantism and the mother of the Reformation. In doctrine, fundamentally orthodox; in Church peculiarities, eclectic; in Church position, medium; in Church government, liberal; and in numbers, embracing in the world nearly the one half of Protestantism, and in the United States more than one million of souls.

This would be the same as to ask the trunk to lose itself in the branches; or the mother to yield up her own identity, and assume that of a child. No; you might show us a more beautiful building as a dwelling-place, adorned with modern improvements, but still we would prefer the old *homestead* of our Lutheran household of faith. The foundations were laid in Christ more than three centuries ago, and have never been moved by all the floods that have dashed over, nor all the storms that have beaten upon it. We are willing to improve and repair, but not to forsake it, and hence we will labor for, *live and die* in it. Owing to this, I am satisfied that of the 1200 students who have visited Gettysburg, not 200 would have found their way into other institutions, and of the 350 connected with Wittenberg, not 50 would have gone elsewhere. Congregations have resisted all the influences brought to bear upon them from all other sources, unmoved, for a century; and where they have educated and pious Ministers, few, comparatively, are willing to leave the Church of their fathers. If, therefore, the immense masses now on our shores, and still coming, are to be benefited by you, it must be indirectly by aiding those who by birth, education, language, faith, and sympathy, have peculiar facilities for being eminently successful among them.

In view, then, of these encouragements and considerations, we appeal to you for a continuance of that co-operation which you have heretofore so magnanimously extended to us. *Yes; we appeal to you as Philanthropists*, for, as creatures of God, children of one great Father, we are bound to each other by the ties of a common brotherhood, which call upon us to aid each other in times of want. *We appeal to you as Patriots*; for education, sanctified by piety, has made our country what it now is, and if we would maintain and advance the position we now occupy among the nations of the earth, we must establish and foster those institutions which will cause our people to become intelligent and virtuous, both indispensable to our perpetuity and greatness as a nation. *We appeal to you as Christians*; for that Christianity which knows no sectional boundaries; which is confined to no national peculiarities; which is circumscribed by no denominational limits; which has a tear for all who weep, a smile for all who rejoice, a helping hand for all in distress, and a great heart filled with the love of complacency towards all who pertain to the great Protestant household of faith, and of benevolence towards all the world; that Christianity, we say, will prompt you to do it.

We appeal to you as Christian economists; for, as the wants of the German field will continue to be greater than its preparedness to supply them, Christian economy points out the advantages of speedily cultivating large portions of it, so that the portions thus cultivated may develop their resources, and aid those not thus favored. This has been illustrated in the aid extended to the Theological Seminary at Gettysburg, about 14 years ago, by New-York and Boston; for the aid thus received has doubled itself many fold on their own territory, as well as

aided encouragingly in establishing a number of other institutions beyond their own limits. It is to be hoped that, in ten years, that portion of the Lutheran Church, under the influences of our own institutions, will be prepared to supply much, if not all, the wants of all her destitute portions.

If all this were to fail, might we not appeal to you on the ground of gratitude ? Do you then owe no debt of gratitude to the Germans ? Owe them nothing as citizens ? Nothing as scholars ? Why, your presses are groaning with the issues of the translations of their works ; your periodicals are enriching themselves with the fruits of German study ; your students are visiting their institutions to finish their education or prosecute their researches ; your libraries are being filled with their books ; your colleges are teaching their language ; and your sons and daughters studying it to enjoy its literature. Do you owe nothing to the Germans ? Nothing in Science and Art ? Nothing in Theology ? in Antiquities ? in Exegesis ? in Philology ? in Classics ? in History ?

Why, there is not a modern American book on these or kindred subjects, which is not imbued with the results of German research and study.

But is it said, that Germany has produced much evil ? Admitted ; but has New England produced none, though it be the moral garden of our country ? Has Old England produced none, the land of your noble ancestors ? But will not God overrule that evil for good, and make the wrath of man to praise him ? Christianity fought Heathenism, Popery, Vulgar Infidelity, and Brazen-Faced and Immodest Science, and conquered. At last the greatest intellects of Germany attacked its authenticity and integrity, and devoted all their powers to accomplish its overthrow, but it remains Gibraltar still. Who will now dare to attack it again, when these have been vanquished ?

O ye descendants of the Puritans, who are now reaping the fruits of the foresight and benevolence of your ancestors, and who are nobly following in their footsteps, will you not, can you not sympathize with us, in our efforts to elevate and bless the Germans and their descendants ? While others are sending their students to enjoy the advantages of the institutions of our father-land, and modelling theirs after them, shall we be satisfied to found none here, or on a scale so low as to be unworthy of our origin and name ? While we spring from the most intellectual nation on earth, shall we be content to be the last in this asylum of nations ? While others are ascending the heights of knowledge attained by our countrymen, shall we dig ignobly in the valley of ignorance below ? While others are advancing in all the elements of greatness, shall we be willing to degenerate and become a degraded race ? While others are dedicating their children to civilization and Christianity, shall we dedicate ours to the golden Moloch of Idolatry ? And while others are endeavoring to occupy a place and gain a name in the intellectual and moral world, shall we disgrace our world-acknowledged one, and make it a hissing and a byword ? Our origin, our history, our institutions, our works, the shades of Luther, and the very blood in our veins cry out against it.

But our duty is apparent, and our determination is fixed. God has laid this work on our consciences, and woe is ours if we fail to perform it. By no difficulties will we be deterred, and by no discouragements disheartened. Before no enemies will we quail, and from no self-denials will we shrink. If left to pine in our poverty on our own Western field ; if excluded by pressing wants from the Eastern one of our own household of faith ; and if even our New England Good Samaritans could no more aid us, we would still go on. Yes ; as long as one fragment of Luther's mantle hangs on us ; as long as we have life enough to breathe one of his prayers ; as long as we have one mustard-seed of his faith ; as long as we can cling to his great doctrine of a standing and a falling Church ; yes, as long as we have one iota of the spirit with which he witnessed this good confession before the diet of Worms, "Hir stehe ich ; ich Kann nicht anders ; Gott hülfe mir," so long, we will, with God's help, thank Him for the past, trust Him for the present, hope in Him for the future, and still go forward.

EDUCATION AND EVANGELISM.

A

DISCOURSE,

DELIVERED AT THE

Seventh Anniversary

OF THE

SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL
EDUCATION AT THE WEST,

IN THE

FIRST CONGREGATIONAL CHURCH OF NORWALK, CONN.,

OCTOBER 30TH, 1850.

BY

THOMAS H. SKINNER,

PROFESSOR IN THE UNION THEOLOGICAL SEMINARY.



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"The thanks of the Board were given to the Rev. T. H. SKINNER, D.D., for his Sermon delivered before the Society last evening, and a copy was requested for publication."

An extract from the Minutes of the Proceedings of the Directors of the Society for the Promotion of Collegiate and Theological Education at the West, at their Annual Meeting at Norwalk, Conn., Oct. 31st, 1850.

A. D. EDDY, *Secretary*.

NOTE.—The publication of the Discourse has been delayed that the Society might have the benefit of a repetition by the Author in sundry pulpits.



"We speak wisdom among them which are perfect."—1 Cor. ii. 16.

THE apostle had spoken of the character of his ministry in Corinth. As to its theme, it could not have been better; for he had known nothing in his preaching to the Corinthians but Christ and him crucified: but the tenor and style of his discourses to them had been comparatively inferior. The difference was to be ascribed in part to a defect of capacity in the Corinthians themselves. I could not, he says to them, speak to you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat, for ye were not able to bear it. He intimates in the text, that his ministry would have been of higher excellence if the capability of the people had not been so imperfect. He did not speak to all in the same elementary strain which he had used in discoursing to the Corinthians. He sometimes had hearers who could profit by a more elevated mode of instruction, and then his manner rose in accommodation to their superior abilities.

This is his meaning in the words before us; We speak wisdom among them which are perfect. He does not mean by wisdom, a different doctrine from that which he commonly taught, but the same doctrine in its more complete developments, and in a higher mode of treatment. Christian teachers have but one doctrine for all; but in propounding it they are to vary their manner, so as to suit it as perfectly as possible to the different degrees of intelligence and culture in their hearers. In comprehensiveness of statement, forms of expression, character of discussion and argumentation, their discourse is to be as flexible to classes and persons as, in subject-matter, or substance of doctrine, it is to be unvaried and unchangeable.

2. As there are views of truth too extended and comprehensive, and arguments too subtle, and diction too elevated and elaborate, to be edifying to the common people, so likewise, my brethren, there are ENTERPRISES OF CHRISTIAN LIBERALITY of a character, may I say, too excellent, too replete with wisdom and power? or, too various, too multi-form, and too far-reaching in their influences,—to be generally appreciated. And such, I think, is the unique enterprise in which the Society for Collegiate and Theological Education at the West are engaged. Though we have been gaining in estimation, we have not yet succeeded, according to our wishes, in awakening much interest in its behalf, except to a limited extent, and among certain classes. We have not found it easy to impart our convictions of its importance to the generality, even

of those who are commendably liberal to other operations of benevolence. How inferior as to popularity is this educational movement of ours to several projects we could name, which, excellent as they may be, we cannot think have by any means equal utility. This is not said in a complaining spirit, or as intimating that we are at all discouraged by it. We are not discouraged. The difficulty, we know, arises from the nature of our work. Its value is not so patent, so perceptible at a glance, as that, e. g., of the Sabbath school society. It is with us, in our endeavors to engage popular favor for this association, much as it would have been with the Apostle, if he had undertaken to speak what he calls wisdom, not to them who were perfect, but to babes in Christ.

3. But we are not willing to remain thus disparaged. As it was not to have been desired that the wisdom here intended, should be unknown, except to a few; or that the mass of Christians should always be babes in Christ; so we cannot but regret, that there should be no more to appreciate this noble association. It gave Paul no pleasure that the number of those he termed perfect was no greater, and this society most certainly finds none, in its experience of imperfect sympathy and encouragement on the part of the Christian public. Accordingly we have been laboring to enlarge our sphere of favor with the people, to extend the wisdom which sees the bearings and relations of the business we are about. We intend to pursue this course. This occasion it is hoped will contribute

something to the result we aim at. With a view to it, my discourse will be devoted to the expansion of the design and character of our society. I wish to engage earnest thought upon it, persuaded that it needs only this, in order to commend our work to the intelligent and the candid, as deserving the place we claim for it, among the other enterprises of Christian love and labor that distinguish this most remarkable age.

4. First of all, we wish it to be considered that we are strictly an **EVANGELICAL** Association, designed like other societies so named for the diffusion of Christianity, agreeably to the great missionary commandment, **DISCIPLE ALL NATIONS**. We are about the business, Christian brethren, of evangelizing mankind. Our specific work, educating men, is connected with this business on the large scale, not so directly, or palpably, as some others,—for instance, unquestionably, the work of missions in its distinctive character, or the circulation of the Scriptures;—but this is its object; and its relevancy to it, is not to be estimated by its direct or present effects only, but by its adaptation, in a comprehensive and extended view; and judged fairly by this standard, a low place will not be given to it among the means of evangelization, simply because it is the business of education. Our work so regarded, will be seen to be analogous to that of the men who patiently apply the drill in mining operations. If the education we are promoting be right as to *its kind*, our labor may take a position below preaching the gospel,

but nothing else will stand above it. This was the judgment of no common preacher. "If," said Luther, "I were to leave my office of preaching, I would next choose that of schoolmaster or teacher of boys; for I know that next to preaching this is the greatest, best, and most useful vocation, and I am not quite sure which of the two is better." If the great Reformer was not mistaken, we should not, for our work's sake surely, be excluded from the list of evangelical societies, unless fault may be found with us, as to our mode of operation and the sort of education we are endeavoring to advance. On these points we ask examination.

5. It was that education in the West might, as far as in us lies, be conducted aright, and to the requisite extent, that this association was formed. The necessity lay plainly before us, that to meet the exigencies of a wise evangelism—one which is not in too much haste as to results, and which has respect to the relations of things to one another—the business of education, under just direction, and on a sufficiently large scale, must be going on in the portion of country to which the designation, **THE WEST**, is applied. It is not necessary to speak particularly of this magnificent part of our great domain; suffice it to say, that its vast extent, its fertility, its prospective populousness, and the relation of this part to the whole of the country, and of this to other lands, puts it beyond doubt, that here, at no very remote future, is the seat, virtually, of the **World's empire**. "The same causes, says an English author, which transferred the sceptre of civili

zation and the weight of her influence, from the banks of the Euphrates and the Nile, to western Europe, must, in the course of no long period, carry them from the latter to the plains of the Mississippi and the Amazon." The importance of THOROUGHLY ENANGELIZING this region, is therefore paramount and primary. But might it be thus evangelized, *without being adequately EDUCATED, under Christian influence and superintendence?* This question we think answers itself.

6. But if it might, it would be still unprepared for its great destination as the empire region, *without being so educated.* To subserve the interests of Christianity in the exercise of dominion, the West must itself be an EDUCATOR. The purpose of Christianity involves the elevation of man in intelligence and knowledge, even to the highest attainable measures. A country of course neglecting the business of education, is therein not serving Christ, but the prince of darkness; and instead of being an instrument of propagating the gospel among foreign nations, will become, if it be not already, a field for foreign missionary labor. If the sovereign sway of the West over the destinies of the race is to be favorable to the advance of THE KINGDOM OF CHRIST, we have made no mistake in desiring for it the highest type, and a full measure of educational appliance,—in doing what we can to secure the most perfect cultivation and accomplishment of its intellect; to make it pre-eminent in literature and art; to replenish it with men of high scholarship and science, with schools and all the higher institutions of learn-

ing ;—in a word, to seek for it *intellectual* distinction, equal to that which it is to receive as the universal ascendant in other respects. Without this, unquestionably, the West will not receive its great imperial power over the world, to exert it for the extension and establishment of Christianity. The West itself, we are sure, cannot be thoroughly Christianized, but by means of elaborate pains in its education, along with all other requisite labors ; but if it could be made Christian, it would not long remain so without education, much less be an appropriate instrument for diffusing Christianity among men. As Christianity and civilization advance together, so they ought ever to be combined, in instrumental agencies and provisions, for the spread of Christianity. It is the purpose and aim of every well-devised system of measures for promoting the religion of Christ, to exalt mankind to the highest attainable stage of civilization.

7. But while we assumed as a necessity, that this heir of supreme empire be educated, we were fully persuaded that to OUR PURPOSE *it will not educate itself*. We did not think it probable, that the West will grow to maturity *uneducated*. The time appears to be near, when education, if not Christianity, will be universal. “A vast and momentous moral crisis,” says a recent writer, “is rapidly approaching—the rise of education, throughout the mass of the people.” Whether mankind are to be advanced in religion or not, the human mind, in the humbler as well as higher classes, is rising, expanding, and putting forth a degree of energy and

independence hitherto unknown. As an intellectual being, man is proceeding rapidly in the ascending scale. Knowledge, if not religion, is spreading through the earth. Popular education is fast becoming, if it be not already, the chief concern of communities and states throughout the civilized world. It is advancing, and will, doubtless, under the general impulse of the times, advance more and more in the West. It has peculiar aids and incentives there, as well as peculiar disadvantages. The mixed population, which like a flood is pouring into that immense country, are not to be barbarians, nor, in their maturity, much, if at all, below any part of mankind in learning and civilization. Nothing can hinder the advance of education in all the Western states, unless it can restrain the spirit of the age in the most energetic of its tendencies, and turn back the tide of human improvement, which, with a force resistless as the tide of the sea, is spreading over the face of the whole world. It cannot therefore be doubted, that the West is to be highly educated; but it does not hence follow that it will be proportionably Christianized, or that it will not be unchristian. There is no necessary connection between intellectual and spiritual improvement,—growth in knowledge and growth in faith. Though Christianity would, in every way and to the utmost extent, promote education, the converse is not certain. Education may advance, apart from, and to the exclusion of Christianity. There are facts more than enough to show that infidelity, in its most comprehensive form and in all its varieties, may con-

nect itself with great advancement, in science, letters, and general knowledge. Nay, there is always the utmost danger of this, if proper means of precluding it, be not vigorously employed. And there is but one means that may be confidently relied on as adequate, namely, *the keeping up an equal balance, in conducting the business of education, between the appliances of religion, and the other influences used in intellectual discipline and training;—the occupying of the intellect with spiritual subjects, in due proportion to its measures of attention and application to subjects of secular knowledge.* Let nature be left to its own tendencies and operations, and education will conduce to infidelity, if it do not include the proportionate exercise of the mental powers on religious subjects. For, as it has been well remarked, “the mind’s susceptibility of the objections which may be urged against revelation will be increased, without a corresponding increase in the ability to remove them. Conscious of having mastered certain difficulties that attach to subjects which he has studied, one so educated finds it impossible to satisfy himself about difficulties in revelation; revelation not having received from him the same degree of attention; and, forgetful of the unequal distribution of his studies, charges the fault on the subject. It seems indeed to have been required of us by the Author of revelation, that his word should have a due share of our intellect as well as our heart, and that the disproportionate direction of our talents, no less than of our affections, to the things of this world, should disqualify us for faith.” The frequent connection

between high intellectual cultivation and religious indifference or skepticism, has hence its explanation ; so far from this connection being strange to us, we shall wonder how it could be otherwise, when we consider what measure of application is generally bestowed on religious subjects in the course of education.

8. Under a conviction of this momentous truth,—the necessity for a just measure of Christian influence, or a just occupation of the mental powers with spiritual subjects, in every system of education which is not to be a nursery of infidelity ;—under this conviction, we commenced and are prosecuting our work. We did not think that without our aid Western education would not advance. We were not apprehensive that the rising and spreading dominion, which a century hence is probably to have the world under its hand, might be a great savage or barbarian power ; and, perchance, repeat on the civilized nations, the vandalism by which the Roman Empire was overthrown. Rather did we fear, that the vast domain which bears the name of the West, when filled with powerful states, and more people than the earth now contains, and the monuments of a civilization as high perhaps as mankind have known, might be, but as an immense embodiment of a learned, a philosophical, and triumphant infidelity. This, from many causes manifest, and in vigorous operation, appeared to be the peril more to be guarded against than romanism, barbarism, or any other. And if, in sober thought, there be no probability that this is to become a reality, it is

only because of the assumption, that an appropriate agency for preventing it will be used with the requisite diligence and perseverance. This fact it was that convinced us of the necessity for a very enlarged and vigorous prosecution of the work of *educating the West, under Christian influence, from some other quarter*. It was not to be expected that such an instrumentality, to the necessary extent, would spontaneously develop itself *there*. Not only did the character of the population preclude such a probability, but there were influences against it, acting on that part of our country from the other parts, and also from foreign lands; and to a wide extent they were under a systematized, vigilant, and industrious management — the management of “THE MAN OF SIN.” Yes, apart from counteracting influences, such as we are seeking to establish and multiply in the West, it was but too probable that, under the plastic hand of an infidel system of education, it would become a more puissant adversary to the gospel than has yet arisen in the earth; but nothing except a continued miracle could promise the opposite result. Was not this a sufficient reason for beginning such operations as ours?

9. It was not of ourselves that we were directed to the Higher Institutions of learning as the instruments of our influence. Certain institutions of this character, which had struggled into existence, finding themselves in circumstances of extreme necessity, made known to us their wants and their conflicts, and in the name of evangelical religion asked our assistance. We could not turn away from their

urgent and importunate application ; we heard the story of their troubles and discouragements ; we had some impression,—a very inadequate one we must confess,—of the inestimable value of their work ; we considered the self-denial and adversities which they endured, while striving to carry it on ; and, moreover, we were made aware of the blessings which in many forms they had received from God,—the evidences he had given of his presence and co-operation with them in their patient labors. And having sufficiently proved the inadequacy and inconvenience of isolated and unsystematized contributions, we became convinced of the expediency of an organization in their behalf. Hence our society. It was the result of circumstances, which, with peculiar emphasis, may be said to be PROVIDENTIAL.

10. But having in this manner come into existence, in connection with these institutions, we have not been inattentive to ourselves as a society, sustaining this novel relation. We have greatly enhanced impressions of the importance of the steps we were taking when we were forming the society ; we find responsibilities upon us far weightier than we then thought of assuming. There is a depth and reach of significance in OUR NAME, which we did not think of when we chose it. Nay, we have scarcely yet begun to understand the magnitude of the business to which we have set our hands. Even yet, there is doubtless not one of us who has fully comprehended the importance of *collegiate* education at the West, or weighed in a just balance the advantage

of having education in this department conducted there to the requisite extent, under the control of spiritual religion. The power of education, like all other power, rises in proportion to the excellence of its kind. The college, as an instrument of public education for professional life, is the most perfect invention that man has yet employed. It may be improved, and doubtless will be, if society continues to advance; but there is no probability that it will be ever superseded. Under appropriate modifications, the college we are confident will remain, as the best standing instrumentality for imparting a liberal education, so far as such education proceeds previous to the study of a learned profession. Such is and will be the college—for good or for evil, who can measure its power? With few exceptions the most highly educated men, in any community, have the most influence, and the men of chief influence among a people generally determine their destiny. To know what a people are, and to be able to predict within certain limits what they are to be, we have but to look at the men who hold the places of power and authority among them;—their divines, their teachers, their authors, their statesmen, their civilians, their rulers. But among an educated people, these men, for the most part, are the alumni of colleges, by whose faithful diligence and care they were trained for the lofty functions they fulfil. The lower schools, in respect to those of their members who are to be educated for the learned professions, look to colleges as the points of regular culmination to educational labors; and, as a general fact, these

future framers of the national character and fortunes are, in due time, received by these institutions to be farther prepared for the high places which they are to fill in after years. In calling us therefore to the work of advancing collegiate education at the West, under evangelical influence, the providence of God has indeed devolved upon us a grave responsibility. If we are faithful to our trust, so far as our connection with colleges is concerned, what is it we shall be doing, to mould the character of the West, and to advance the welfare of our country and of mankind?

11. And if our stewardship as exerted through the college be so important, it acquires a higher interest when regarded in its connection with the other class of institutions through which we operate. In these we have to do with *professional* education; and while the profession whose sphere we would enlarge, and whose standing we would elevate, is that which, as Christians seeking the extension of the gospel, it is fitting and expedient that we should thus advance, it is also, of all the professions, the most potent, ample, and comprehensive in its influence. Among the sciences, the queenly empire of theology is conceded. Education in theology, of course, is education for the highest kind of sovereignty. If precedence in power keep proportion with enlargement, cultivation, and furniture of mind, it will always be found, other points being equal, with the most perfectly educated theologians; these being, from the nature of their vocation, the most completely educated men.

Unquestionably, if this association was to have employed for the accomplishment of their design the *most* efficacious means, it was necessary that, along with colleges and other fit instrumentalities, they should also have sought to put forth their influence in and through the appliances of theological education. They might have doubted as to their eventual triumph, if they had let this department alone; they would have had no cause for doubt, if success here should crown their labor. Theological education adequately secured, all is secured. Let but the men who fill the pulpits and professorships at the West be accomplished theologians, as well as evangelical Christians, and if the number be proportionate to the population, there will be nothing to fear as to the qualification of the West for the part she is to perform as the great empire power.

12. And though undesigned on our part, it was by no means strange, that having undertaken to assist and multiply colleges, this higher work should have been also on our hands. Theological education has a close relationship to collegiate. The fact, at least, is unquestionable, that well-conducted colleges have almost no existence apart from the agency of an educated ministry. If colleges, in any land or age, have served well their just purpose, by producing men adequately furnished for the conduct of affairs, and for places of authority and influence, it has been because they were under the direction of trustees or teachers, who had enjoyed, or, at least, who appreciated the advantages of theological education. How appro-

prate was it, then, that, in the name of our society, *theological* education should be connected with *collegiate*? If we would advance the latter at the West, so as to make it auxiliary to Christianity, must we not, as a matter of course, have given our labor to the furtherance of the former also, unless we might look to the East, or somewhere else, for the presidents, the professors, and the directors of our colleges?

13. But having as our main purpose the advance of Christianity, our engagement in the business of theological education was to have been anticipated for a more obvious reason. We were to put forth our influence chiefly through ministers of the gospel. If we needed these to carry forward collegiate education, the direct end was to obtain more ministers. Through the Christian ministry we were mainly to work, first and last, in pursuing our final object. All our subordinate movements and concerns were to depend ultimately on their care and labor. Ministers, therefore, were our chief want, and to obtain them our highest concern, next to the supreme end for which, as a society, we had our being. We could not proceed in our principal business without embracing theological education in our plan of operations.

14. Here, truly, is a combination of potent influences; but there is an element of power in this society which has not yet been indicated: our name of itself does not declare it, but it is not to be concealed or forgotten: it lies in the *type of religion* to which our educational labors are devoted. We call our-

selves a society for promoting merely collegiate and theological education ; but before we existed in this character, we had, if our professions did not misrepresent us, a peculiar and strongly marked distinctiveness, as to our religious principles and views. The association is composed of individuals belonging to the presbyterian and congregational churches, and it was not to have been expected that the business of education would proceed under our direction uninfluenced by our ecclesiastical connections. Catholic and liberal as we are required to be, by the spirit of Christianity and of our own denomination-alism, we should be unfaithful to ourselves, and should disappoint general expectation, if we were not to be earnestly and zealously engaged in promoting education in both of the important departments signified in our title, under the command of our own peculiar views and sentiments. It will not be to our honor if, in the colleges and theological schools through which our agency is to be exerted, education does not advance in the spirit, and subserviently to the diffusion of evangelical religion in the specific form in which we have professed it. That form is well enough defined. In our last anniversary discourse, the term PURITANISM was applied to it, and no term perhaps could better express it. We covet no sectarian notoriety or name ; the spirit of sect we renounce as unchristian ; but we ought not to be unwilling to avow, as we do, that we hold and are seeking to propagate the principles substantially of the puritans. Let it be therefore remembered, that our appropriate work, pre-

cisely defined, is, the advancement of collegiate and theological education, under the direction and for the spread of puritanical religion.

15. Our distinctive type of religion, I have said, is an element of power in this society. It is so, most certainly, if in truth it be present. If we are puritans indeed, we are such in pursuing our work; we have foresworn an indolent, spiritless, inconstant course of procedure, and have subjected our wills and energies to the control of principles, than which none more vital and effective have been known among men. If the spirit of puritanism has found place in this society, there is a working power in it of which the demonstrations are not indecisive or few. History abounds with them from early times. The term puritanism, as our distinction, candor has led us to adopt; but before that term was applied to it, its existence had been revealed with emphatic singularity through the entire course of church history. It is, we hold, nothing other than the Pauline expression of the genius of Christianity; and from Paul to Augustine, from Augustine to Calvin, from Calvin to Edwards, from Edwards to Chalmers, this, the type of spiritual religion by which our society professes to be animated, and for the promotion of which it came into being, has signalized itself by self-renouncing labors and sacrifices for the gospel's sake, unsurpassed in the annals of evangelism.

16. Such is the association whose seventh anniversary we are observing; such its work and its character. By this very imperfect attempt to set it forth before you I have acquired a more vivid

sense of its utility than I have had before; it possesses a value in my view which I am not able to express; but I cannot forbear to advance for it, freely and confidently, the following imperative claims:

I claim for it, in the first place, that there should be no longer any disparagement of the kind of instrumentality it is using for the extension of Christianity. Educational movements of the higher kind, as a means of propagating the gospel, ought not to be so little employed, so little valued, as they have been by the reformed churches. There is a great misjudgment, a great short-sightedness, on the part of many persons, as to the kind of agency most to be relied upon. We have more than sufficient cause for our regret at the comparatively small interest which is taken in the work we are striving to carry forward. When after commending our enterprise as well as we can to the liberality of our Christian friends, we find that some other object, of almost no comparative importance, engrosses the sympathy a portion of which we desire; though we can comfort ourselves against despondency by the inward assurance we have, that so worthy a work as ours will not be always so undervalued, we cannot refrain from deeply feeling and earnestly protesting, that such injustice and such impolicy as this ought to have an immediate end. Is there any excess in the representations which have been given, of the potency of systematized educational labor such as ours, as a means of propagandism? Has the Protestant church listened attentively to the voice which his-

tory lifts up on this subject? The great antagonistic agency developed by the early success of the Reformation, employed itself mainly in educational operations, chiefly of the highest kind; and the results have astonished and do yet astonish the world. "The Jesuits themselves, we cannot but suppose, were now and then struck with terror at the awful energy of their own machinery, as, for instance, when a general of the society said to the Duke of Brancas, *See, my lord, from this room—from this room I govern not only Paris, but China; not only China, but the whole world, without any one knowing how it is managed.*"* They have lost none of their confidence in the efficiency of their system. "The Jesuit influence has very recently been felt at the French capital, has shaken the National Assembly, and convulsed the republic, by a desperate and nearly successful movement to OBTAIN THE CONTROL OF THE EDUCATION OF THE WHOLE COUNTRY."† Do not protestants begin at length to see in this example, an intimation of what would be a wise procedure on their own part? Is it to the praise of protestantism, that it has employed so imperfectly and so feebly an instrumentality, which, in the hands of its adversaries, has proved itself to be of such sublime power? This instrumentality our humble society are endeavoring at last to bring into systematic operation, in promoting spiritual religion. Deserves the attempt no encouragement from the friends and professors of that kind of re-

* Professor Porter.

† This and the former quotation have been added since the first delivery of the discourse.

ligion? Can it be supposed that an agency which has achieved such stupendous results in extending spiritual despotism, would be less successful under the blessing of God, if used with equal diligence and wisdom in the extension of the blessed gospel?

17. Secondly, as engaged in promoting the chief common interest of our own religious denominations, we claim a full share of sympathy and assistance from *them*. As puritans, and children of the puritans, controlled by their spirit, and devoted to the diffusion of their principles and the multiplication of their numbers, we are endeavoring to develop the energies of systematized educational labor in its highest branches. We are using for the advancement of the puritan system, the same influence which, under the direction of the Jesuits, has been so astonishingly triumphant. We shall hardly deserve our puritan name, if we fall much behind the Jesuits or any others in energetic perseverance, or wise contrivance; and we should evince but little confidence in the soundness of our principles, or in God's blessing on faithful labors for their advancement, if, while pursuing such labors with equally ample means, we should expect much less success. Will the friends of puritanism regard with indifference our earnest application for an increase of means?

18. Thirdly, we claim good-will, at least, from all the evangelical denominations. The cause we are endeavoring to advance is not in any degree so peculiar to ourselves as to be substantially different from the great common interest of all these denomi-

nations. Our peculiar views and principles do not require, nay, do not permit us, to pursue as our chief end any other than the chief end of the universal church of Christ. Indeed, our peculiarity itself is in no particular so prominent as in this,—paramount regard to that in which we are not peculiar, but one with all of every name, who are workers together with Christ, for the fulfilment of the ultimate purpose for which he died. Earnestly as we are attached to our distinctive principles, not one of them is of any value to us compared with those essential points wherein all true Christians are united with Christ and with one another. If one of our distinguishing traits is, that we are anti-lati-tudinarian, it is another of them that we are anti-sectarian. Such, of course, is the spirit of our society; and if the powerful machinery we are working with is not unavailing in our hands, we shall diffuse this spirit in the West, and wherever in other lands our influence shall be felt. In this spirit we shall conduct the business we have undertaken; and all the educated men we shall be instrumental in producing, will, if true to their training, pursue education and every other appropriate means of evangelization, in the same spirit, and in order to its universal ascendancy. It is, in our own view, the highest excellence, the incomparable glory of our system, that it binds us to this catholic course of procedure; and hence we rely on our very peculiarity to gain for us the confidence, and, as far as may be, the fellowship of every branch and member of the great evangelical brotherhood. No part of this,

the true Christian church, will do itself hurt by any expression of friendly sympathy it may extend to us in our appropriate labors. If our brethren will strengthen our hands, it will be ultimately but to strengthen their own, in advancing their own no less than our supreme concern.

19. Fourthly, we claim alliance with all other laborers at the business of evangelical education in the West. We are fellow-helpers with them all. Whatever we do on behalf of the higher institutions of learning is so much done toward the accomplishment of a common work; and, more than this, it facilitates and advances all other educational movements of an evangelical character and purpose. The lower schools need colleges, and will languish and may die without them; and both these and colleges need theological schools. In a complete apparatus of education for the West, such labor as we are employing must by some means be accomplished. Our agency, or some other of the same sort, is indispensable; nay, some other of the same sort additional to ours is needed, and will, we trust, be soon in operation; and if it be, our work will but aid and accelerate this. Our principles oblige us to a fraternal course, and we should be untrue to ourselves, and opposed to our own design, if we did not favor every wise evangelical movement, higher and lower, in behalf of Western education.

20. Fifthly, there is no association for spreading the gospel amongst us to which we may not look for favoring sympathy. We are laborers together with all these associations, and are doing a work for

which they in part have created a necessity, and which must be done in order to secure their own chief object. They have all been doing what it was certain from the beginning would, as far as it should be successful, require our agency, yea, and develop it, unless they were to come short of their own just end. We ask that this may be considered. Whatever instrumentality stimulates the human mind, diffuses knowledge, secures the distribution and reading of the Scriptures, multiplies churches, promotes the observance of the Sabbath, and the reformation of morals, is contributing to form a social state which involves as one of its essential elements the influence of liberal education, secular and sacred. It is chiefly from this influence, that these various means of good originate, and they all conspire to reproduce and augment their fountain. Let not the evangelical societies disown their offspring. We claim a family relationship to them all, and, as was said before, we are dependent on one another. There is not one of these societies that may say to us, *we have no need of you*. The Bible Society must know that our agency is more than auxiliary to theirs; and the Tract Society must know the same; and the missionary societies, domestic and foreign, the same; and the same every benevolent association which acknowledges the gospel as its source and end. If they are earnestly pursuing their respective ministries, they have and will have need of us: unless our work be done by themselves, or others in our stead, or be spontaneously done without any one's care, they cannot do without us. They cannot well

attain either their individual ends or the great common purpose which they are all supremely striving after, without such contributions of labor as we in our appropriate sphere are endeavoring to make. They all need, at the West, an indefinitely numerous class of liberally educated men and ministers, and unless they can show a better way of supplying them than ours, or that the supply will come of itself, when, and as abundantly as it may be wanted, they ought not to be indifferent as to the results of our enterprise, but to regard our success or failure as their own.

21. Sixthly, we ought to be encouraged in these labors by all the friends of our country, of whatever religious belief. The work we are engaged in has no unpropitious bearing on the interests of the nation. Let American patriots consider what we are doing, and tell us, if they can, how we might employ ourselves more availably to our country's good. In what better way could we evince love to our country than by laboring for the highest intellectual and moral elevation of its people; and where could we bestow labor for this purpose with equal advantage for attaining it on the largest scale, and with the greatest gain to the nation's permanent welfare? As the West is very soon to have the control of the country, is there any matter of higher national concern than that this part of the country should be qualified as well as possible for the exercise of this ascendancy? And there is not every security that could be desired, that the requisite qualification will belong to it. Who can think so, that thoughtfully

contemplates the present peculiarities of the population, or the multifarious and very energetic causes which are in operation among it, tending to debase and corrupt it? Sure we are, that if our wise and patriotic fellow-citizens will consider the kind of work we are doing, in its bearing on our national welfare a half century hence, they will in every appropriate way encourage and aid us in the most diligent prosecution of it. Even if they must wish that our religious denominationalism were different, they will not on that account withhold from us their earnest wishes for our success. They will not be opposed to us because our labors comprehend an ulterior design, and are part of a system of means for giving the gospel to the world: neither will our puritan affinities, or the fruits of puritanism which may spring from our operations, induce them to resist us. They cannot but know that there is no possibility, especially in this country, of separating Christian influence, in such an enterprise, from every form of sectarianism; neither can they be ignorant that the form in which sectarianism cleaves to us is not, of all others, the most uncharitable, or the most inconsistent with national liberty and advancement. It is a matter chronicled in history, and admitted by those who do not embrace our principles, that the cause of civil freedom is more indebted to the influence of these principles than to aught else: and as to their bearing on every other interest, secular or religious, no well-informed person will deny them an estimation equal, at least, to those of any other Christian sect.

22. Finally, we claim the right-hand of fellowship from all, of every name and every land, who pray and labor for the universal triumph of Christianity. This, as we said at the first, is the purpose which gave being to our society,—which suggested its idea. We are promoting Western education, not ultimately for the sake of the West, or of our country, or of any particular church or sect, but as a means of advancing the gospel among all nations of men. We ask of all, that our work may be scrutinized and studied in this its just aspect. Let the instrumentality we are using, let the field on which we are laboring, be thoroughly examined and considered. We are operating by an engine of propaganda, the most efficient and powerful next to preaching the gospel; and we are putting forth our efforts, just at the heart of empire, where every thing we do, is done most effectively for the universal advantage. Therefore, from all people, churches, and individuals, on the face of the world, to whom the knowledge of our existence as a society has or may come, and who, believing that Christianity is the power of God to salvation, are seeking the universal extension of this divine religion by appropriate works and prayers, we claim to be entitled to at least a fraternal remembrance and a cordial “God speed.”

23. Such, Christian brethren, are the claims of this association. We advance them with confidence in their justness and validity. And there are two special considerations which greatly embolden us, in the expectation of their general and speedy ac-

knowledge. The first is that the society has found favor with God. The evidence of this is so decisive and so encouraging to us, that we cannot but advert to it as confirmatory of all our impressions as to the character and usefulness of our work. We have been prospered beyond our anticipations. The following statement is from our faithful Secretary. Of the five institutions, which we undertook to assist at the beginning of our operations, seven years since, no one has been abandoned. In every case the current has been reversed from the direction of death to that of life. Hope and courage have taken the place of despair. Of their more than \$100,000 debt, some \$80,000 have been either cancelled or provided for. Most important progress has been made in securing endowments. A subscription of \$100,000, in aid of one college,* enabled the society, a year since, to take that institution from its list. Within the last three years, the friends of another college† have subscribed \$35,000, no attempt to obtain which would have been made, but for encouragement received from us. With the aid of \$18,000, the half of which has been subscribed, that college like the former will need help from us no longer. The endowment fund of a third college,‡ has been increased by \$15,000; and subscriptions to the amount of \$25,000, have been obtained for a fourth,§ and both of these last are slowly but surely approximating a position where they will have no further need of our aid. The same is true of a dis-

* Western Reserve. † Marietta. ‡ Wabash. § Illinois.

tinguished theological seminary,* which, from the first, has been receiving assistance from us. In the mean time, we have added to our original list three more institutions, which, through our aid, are advancing to independence. One of these, under the direction of evangelical Germans, opens a door of great usefulness in respect to the German mind of the West, and is especially important in view of its bearing upon the conflict between spiritualism and formalism, which is now going on with great earnestness in the Lutheran church in this country.

Such is the work, which, by the blessing of God, has been achieved through our society. In estimating its value we are to look not only at the intrinsic importance of these institutions, but at the great crisis in the history of our country, and especially at the West, which they have been called to meet. Had those, in view of whose exigencies the society was formed, been suffered to perish, the cause of collegiate and theological education in the States where they are established, would have been thrown back half a century. Now, five or six hundred young men have been converted in the different departments of the several institutions; not less than four hundred missionaries have gone out from them; a thousand or more young men are under the instructions of their teachers, and they are, one and all, coming into that condition of vigor which shall fit them to do their appropriate work, in supplying the great harvest-field of the West with laborers.

Nor is this the whole. We have to acknowledge

* Lane—since placed in a position to need no farther aid from the society.

favor from God in another form. The society has been steadily advancing in public estimation. The state of feeling in the Eastern churches was never more favorable to the prosecution of our enterprise, than at the present time. Under such evidences of the Divine approbation, may we not assure ourselves of proper expressions of sympathy and confidence from man, and especially from evangelical Christians?

24. The other consideration by which our hopes are animated, is the emphasis with which God, by the spirit and tendency of the times, is summoning his people to the discharge of their spiritual responsibilities—the call to holy labor, which by this means he is sounding out to every one who hath an ear to hear. While we contemplate the wondrously new state of things which has arisen in the world, the new movements in all human affairs, the new achievements of science and art,—realities how far surpassing fable! the new modes in which men communicate with one another from distant parts, almost as if they were within the reach of each other's voices: while we contemplate the consequent changes which are taking place in the sentiments of men and the modes of human life: while we behold doors of entrance opening in the most remote regions; barrier walls and mountains removing knowledge, trade, and civilization, advancing as the waves of the ocean from shore to shore: in a word, while we behold the world, in every department, excited and moved, as it has not been since man was created;—this scene of astonishing activity,

tells, to our minds, of something beyond itself. It is to us a sign from heaven, that the long-promised day is drawing nigh, when another scene will present itself—that of Christianity in its triumph—the world reclaimed and converted to Christ. For the same supreme mind that rules in the spiritual sphere, also rules in the physical and temporal; and in the latter always with reference to the accomplishment of its purposes in the former; and can it be, that the ulterior bearing, the high providential purport of these unparalleled movements in the world, will have no just acknowledgment on the part of the church? No; the supposition is already precluded by the state of things in the church. The new impulse under which all secular affairs are advancing is not limited to them. The church has felt it; the movements of Christian piety have been quickened and modified by it. The spirit of evangelism is among the irrepressible energies of the age. The character of the age, as favoring the propagation of the gospel, is understood. Missionary associations have arisen. The principle of the division of labor has been extensively applied in religious operations. For specific works there are separate organizations; meanwhile, devoted men, who have understanding of the times, are preaching, printing, praying, and in every appropriate manner working, with reference to the invigoration and increase of the respective agencies. Here is an altogether new style of procedure in the church. It has engaged our thoughts; it inspires us with encouragement and confidence of success, in the prosecution of the business which is

on our hands. The whole appears to us, as a guaranty of great influence and usefulness from our labors if we do not faint. It brings assurance to our hearts, that ere long, the excellence of our work, if we do not grow weary in it, will be more justly acknowledged. It arms us with new determination to be always abounding in this labor of love, until we shall have finished our course, and to endeavor, that after our decease, the enterprise, if need be, may be prosecuted by our successors, with greater and greater diligence, until Western education, collegiate and theological, shall have no need of improvement, and no need of aid from the East or elsewhere, in order to maintain its ascendancy.

THE
EDUCATIONAL SYSTEMS
OF THE
PURITANS AND JESUITS
COMPARED.

A Premium Essay,

WRITTEN FOR

"THE SOCIETY FOR THE PROMOTION OF COLLEGIATE AND
THEOLOGICAL EDUCATION AT THE WEST,"

BY

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ESSAY

"THE Jesuit" and "the Puritan" are names of principles rather than of men. They do not so appropriately designate sects and parties, as they describe opposite tendencies in character and institutions. These principles and tendencies are not, on the one hand, confined to "the Society of Jesus," nor on the other, to the Puritan party; though they are most perfectly represented in each. The Romish church was the natural mother of the Jesuit; his principles and spirit were already in being within her pale. He only separated them from their incongruous and inconsistent elements of good, and applied them with a consistency that was fearfully rigid. It would seem, that every peculiarity by which the Romish system is distinguished from the Christianity of the New Testament, is represented in the society of Loyola. On the contrary, the Puritan is no more than a consistent Protestant. His principles are those, and only those, which gave being and life to the Reformation. He has only understood

them more clearly, applied them more consistently, and acted them out with a more heroic spirit.

It will be important to keep in mind the import of these names, as thus explained, in the comparison which we propose to institute between the Puritan and the Jesuit systems of education. This only will save us from a narrow and partisan view of the subject, and will lead us to study principles rather than names. Let it be understood, then, once for all, that by the Jesuit system of education, we intend the system most perfectly represented in the institutions of the Jesuits, in whatever schools it is found, whether Protestant or Romish, whether developed in whole or in part. By the Puritan system we mean, the one generally adopted in Protestant schools and universities, but which, in *some of its features*, has been most completely realized in the educational institutes of the Puritans.

§ The Society of Jesus was formed in and for a crisis in the history of the Romish church. A sudden and violent onset had been made upon this vast structure, under which it seemed to be tottering to its fall. The ignorance and dissoluteness of the priesthood, together with the glaring inconsistency of certain dogmas of the church, when tried by the common sense and conscience of man, furnished the most convincing arguments, by which the Reformers all over Europe were reasoning out the essential corruption and error of the entire system. These Reformers were able debaters and fervent preachers. Their intellectual activity had been quickened into surprising energy by their new religious life,

and they had been trained in the schools that had suddenly sprung into being in the very heat of the earliest conflicts. The strong supports of Rome, political power, ancient custom, and priestly domination, were giving way before influences stronger than them all—the convinced reason and the believing faith of the individual man. In Germany, the tide of victory had turned for the Reformers. England had broken with the pontiff. In France, in Switzerland, and the Low Countries, powerful influences were working with amazing energy beneath the surface of society. Even in Italy and Spain, able and conscientious ecclesiastics saw and confessed the corruptions of the church, and believed more than they dared to utter. The whole of the vast and mighty fabric, imposing from its gigantic structure, venerable for its age, and consecrated by the associations of centuries, seemed to be weakened in every part, and trembling in every wall and pillar, ere it should fall in upon itself, a mighty ruin.

At this crisis the plan of this wonderful society was presented to the Pope. His Holiness, as the Jesuits solemnly assert, saw in it the only, and perhaps the sufficient means to stay and turn back the impending evil, and exclaimed, "The finger of God is in it."*

* Crétineau Joly, Vol. i., p. 143. This work is entitled, *Histoire Religieuse, Politique et Littéraire de la Compagnie de Jesus, composée sur les documents inédits et authentiques*. 5 vols. 8vo. Paris, 1845. This, it will be observed, is our principal authority. Among the multitude of books written for and against the Jesuits, it seemed desirable to refer to those written in their

The society was constituted in the year 1540, by a bull from Pius III. Its zealous founder had already spent years of enthusiastic fervor, and concentrated thought, in maturing its principles. At the first moment of its organized existence, it was, in its most important features, the same which it has ever continued to be. It is true, its amazing efficiency, and the wide extent of its influence, were neither of them anticipated even in the wildest dreams of Loyola. Mad as he was, he could never have been mad enough to dream, that he had developed a power which should first educate the youth of Europe, and then make kings and pontiffs to tremble upon uneasy thrones, or to disappear from the seat of power, as at the whisper of an enchanter. As the society was tested by actual trial, its hidden capacities and its secret energies were skilfully developed by Loyola's able successors; new elements of power were added to it, and the harmonious working of its several parts was carefully adjusted, till its power and perfection astonished as well as delighted its able architects and directors. Nay, we cannot but suppose, that its head was now and then struck with terror* at the awful energy

favor, rather than to those which were written avowedly against the society. It seemed also better to select the most recent work, as likely to be the most able and plausible. No writer would be likely, at this day, to write largely in the interest of the Jesuits, without having access to the most abundant stores of information, and without being duly instructed how to put the most favorable construction on the weak points in their history.

* As, for instance, when a general of the society said to the duke of Brancas, "See, my lord, from this room—from this room

of the machinery which he essayed to guide, as the electrician will at times watch with a solicitude approaching to dread, the slumbering power that he has so quietly accumulated in the frail enginery by his side.

The constitution and spirit of the society are essentially military. Ignatius had been a soldier, and he carried all the soldier into his new order. He aimed to bring the ardor, the daring, and above all, the discipline of the camp, to do their utmost in the service of the church. The name of the head of the order was General. All the gradations and divisions were military. The authority of each superior over his subordinates was complete and despotic. Every member, from the highest to the lowest, vowed the most implicit obedience to any and to every order from the General. It was obeyed on the instant, whether it reached them by day or by night, in sickness or in health. It was obeyed to the letter, whether it sent them to the North or the South, to a point near at hand or to the opposite side of the globe, whether it would conduct them into apparent safety or certain death. The *Professed*, who were the society proper, had made a solemn vow to God, in the presence of the Holy Virgin, and to their General, who *was to them in the place of God*.^{*} It was a vow of perpetual poverty, chastity, and obedience. This obedience

I govern, not only Paris, but China; not only China, but the whole world, without any one knowing how it is managed."

* Je fais profession et promets à Dieu tout-puissant *** et à vous révérend Père Général, *qui tenez la place de Dieu*.—Crét. Joly, I. 110.

extended to the use of the time, to the disposal of the person, to the direction of the studies, to the control of every thought and feeling of the man. The subject was rendered up to the will of the superior—as was he to his superior—not merely as the soldier surrenders his external self, nor even as the devotee yields his conscience to the direction of his confessor, but in his entire being; to be in body and spirit, in thought and feeling, nay, in look and smile, the passive executor of his decrees, and a machine controlled by his touch. Most frightful is the truth which is uttered of this society by one of its latest historians, that “it developed human devotedness to its extremest capacity, and made of the most absolute obedience, a lever, the incessant and ever present activity of which, must necessarily take the place of every other species of power.”* Efficiency was the law and the life of this society. The accomplishment of its objects, in the glory and strength of the order, for the defence and enlargement of Rome, was the one aim to which every rule was shaped, and by which it was directed. For this reason, the authority of every superior was made absolute. For this, the novice was broken down to the performance of the most servile offices, and to every species of austerity—to fasting, to watchings, to long continued meditations and prayers. These austerities were no end in themselves, for it was never Loyola’s design to train a company of painful ascetics, the only products of whose energy should be bloody flagellations, marvellous fastings, and unnatural self-tortures.

* Crét. Joly, I. 57.

No, the men whom he would train were to be men for active service. So far as austerities would fit them for this object, so far were they imposed, even to the extremest limit of human endurance. Whenever they interfered with this, they were despised and rejected. If they weakened the body for labor, or the mind for study, they were strictly forbidden. The daily devotions of the church, usually esteemed of the highest consequence and enforced with the most rigid punctiliousness, were not enjoined upon the Jesuit priests. They were even forbidden, if they would interfere with any active duty. As each member must be understood by his superior and the society, both in his weakness and in his strength, it was made his duty to the order to lay open to his confessor his most secret thoughts, not only upon spiritual themes, but upon every topic whatsoever. Those thoughts which reserve would hide, those feelings at which nature would blush, were to be revealed, not merely to one, but to all. All those secret processes of thought and emotion which are a man's most sacred self, were subjected to the familiar and rude inspection of hundreds of men. That escape from inspection might be impossible, that disguise might be precluded, and that the whole society might be fused into a common mass of co-operating and harmonious minds, each man was set as a spy over his fellow; every look and smile, and even the lifting of the eyelids was to be accounted for. Loneliness and individuality were impossible, or rather they were absorbed and overborne by the force of an omnipotent and omnipresent organi-

zation. If one was sent on secret errands, or dispatched upon a delicate or difficult service, he might lay aside the dress of the order, and assume any disguise, however unseemly. The Jesuit could perform priestly duties in any diocese or cure. He might, at any moment, take the place of any ecclesiastic to any man or woman. He could preach, confess, or absolve wherever it might seem expedient. Even the highest and most awful function of the sovereign Pontiff, that of granting dispensation from religious duties, from the most sacred moral obligations and the plain commands of God, was delegated to the General, that conscience need interpose neither scruple nor delay to the execution of any measure, or to the prompt efficiency of the instrument in his hands. To secure this efficiency, the novice was obliged to pass through the most singular training*

* See the Novitiate, or a year among the English Jesuits: a personal narrative, &c., by Andrew Steinmetz: Harper & Brothers. 1846.

If any man desires to understand what kind of being a Jesuit is made to be, especially in his internal self, and by what horribly unnatural process he is trained, let him read this volume. We confess that it gave us new conceptions of the possibility of a system so formidable and detestable, while yet it exalted our estimate of the masterly skill that has been expended upon its perfection. If it should be suggested, that this is a romance and not a history, we have only to say, that if it is not true, it deserves to be, and the Jesuits will certainly make it true, by adopting the system which it describes, for none could be more admirably fitted for the production of such men as that society boasts of training.

which the skill of man ever devised, to annihilate whatever is individual in will or character in a human being. It was not till after fifteen years of probation, under the most searching espionage, and the severest tests of duty and self-denial, that he was received into the lowest order of the *Professed*, and properly became a member of the society. To render him still more efficient, he was taught to forget country, home, and kindred in his order; he was trained to a complete command of his temper,* and to the entire concealment of his feelings. The storm might rage ever so fiercely within, yet it was to be masked by a countenance the most placid and serene. The opinions might be ever so distinct and the purposes ever so definite, yet on occasions, they were to be masked under words of doubtful import, or withheld by a cautious and dexterous reserve.

The Jesuit labored for years under teachers, who had themselves been trained by the most skilful masters to attain every grace of manner and every accomplishment of art and of science; and more than all, he was furnished with a convenient and corrupting casuistry, which has passed into a proverb, and has been visited by the abhorrence of Christendom. By this aid, he could be easy in his dealings with those who were important to his plans, and by indulgent compliances, could win the barbarian from his idols, or gain the rich and powerful heretic to the church. While the individual was depressed

* Read the advice given by Ignatius to the representatives of the order at the Council of Trent.—Cr  t. Joly, I, 258. See also 269.

and crushed, that he might subserve the efficiency of the order, in all those respects in which he did not conflict with this efficiency, he was encouraged and even compelled to make the utmost of his powers. As an independent and personal end, he was well nigh reduced to nothingness; but as a separate *organ* of a greater whole, he was taught to elevate himself to the highest possible importance, and to develop himself to his utmost capacity for perfection. His intellect was trained by a severe preparatory discipline. It was employed laboriously and constantly in eloquence and disputation, in persuasion and intrigue. His natural advantages of person or disposition were polished and perfected by art. All that he lost in conscious independence, and in individual power, was supplied, so far as possible, by the satisfaction of working the power of the great organism of which he was a director as well as a servant. What he yielded in conscious self-respect and self-reliance, was supplied by the proud delight of seeing and feeling that the mysterious resources of this organism were all the while developed in astonishing results. Into this corporate existence, did he so perfectly transfer his individual self, that, though an organization, it seemed to have compressed within its single self, all the personal life of the separate souls of which it was composed. With its interest vibrated all his sympathies, in all its movements did he feel the thrill of his individual agency. In this society the external rewards were the same. The dress and equipage of the General were originally no more costly than those of the humblest brother. The absolute domination that

rested upon each and all, came at last to be esteemed a support rather than a burden. Against the espionage which searched each heart with its ever-present watchfulness, the Jesuit would think of objecting no sooner than he would complain of the All-seeing eye of God. To a man trained for years to a life of such restraints, the restraints themselves become first a dependence, and then a necessity.

One other fact deserves to be noticed. The Jesuit was a devoted Romanist. The supremacy of the Pope and the divine authority of the church were to him unquestioned and unquestionable verities. The necessity, the aims, nay, the very life and being of his order were based upon them. If these truths were even to be questioned, the society must cease to be. The Jesuit was trained to serve and to obey the church, not to investigate the ground of her authority. He was, indeed, taught to be a reasoner. No man was more acute than he in drawing nice distinctions, none more adroit in constructing a plausible argument. But he used this power for the *defence* only of the church. He did not so much as dream of calling into question her claims, not even to justify them to his own honest mind. His faith was never the result of conviction, for to raise those previous questions, which are necessary to a rational faith, would be to commit a mortal sin. To whisper them to others, to breathe them to himself, would involve him in suspicion, and terminate in his ruin. As a *servant of the church*, he might think and argue and inquire. There was no boldness of investigation nor extent of research,

for which he was not prepared that he might do her bidding; but to study and think, that he might satisfy self-awakened doubts or questions, it were as easy for him to breathe in water, or to swim in air.

In respect to politics, his position was not of necessity fixed. He knew but one earthly government, and that was the government of his order. He believed in no politics, except the politics of his society, directed as they were for the honor and service of the church. The interests of this *Civitas Dei*, this visible kingdom of God, were superior to the plans and projects of any earthly politician. If these last conflicted with the first, they were to be shattered in pieces as by the straight and onward march of a cannon-shot, or skilfully circumvented by the wondrous resources of a practised society of intriguers. Court could be set against court, kingdom against kingdom, till the most skilful diplomatists were perplexed by the new and inexplicable web, which had been woven around them by an unseen hand. Plans, the most carefully considered, in which were embarked all that wealth and power could furnish, were suddenly baffled by an ambushed foe, whose hiding-place could not be traced. The Jesuit, in fact, most frequently sympathized with the intensest despotisms of Europe, but it was only because these despotisms were the most faithful friends of his order and of Rome. The free spirit, that was beginning to struggle after chartered rights, a restrained prerogative, or a free commonwealth, was usually his abhorrence, because the same spirit tended to weaken the reverence felt for the church, and to become hardened



into the stubborn and refractory resistance of individual convictions. But if a monarch strengthened himself too haughtily against the authority of Rome, the Jesuit knew how to waken against him the unseen spirit of sedition, or if he were suspected of leaning to heresy, the Jesuit did not scruple to preach the lawfulness of tyrannicide in the name of liberty and the people's rights.

¶ The history of Puritanism claims next to be considered. It is a history far different from that of the society of Ignatius. This interest did not spring into being at once, for it was not the device of man. It was developed by gradual advances and a continuous growth, for it was the work of God. The movement commenced with the Reformation, for the positions taken by the earliest Protestants, implied every principle which the Puritan afterwards developed. The Lutheran was not, however, a Puritan. He did, indeed, protest against a corrupted church and planted his foot upon the revealed word, but he did not learn from that word, that the church was designed to be independent of the State, nor that Christianity secures to man his rights, as truly as it prescribes his duties. Nor did he see that the form by which the church is to be governed was not divinely prescribed; nor again that the same substantial truth may be expressed in different creeds. The Huguenot was not a Puritan, for though gallant in the field, chivalrous in his bearing, courteous in his manners, and martyr-like in his resignation, he adhered too fondly to that feudal spirit which Christianity and freedom were united to disintegrate and destroy. The English Non-

conformist was not wholly a Puritan, for he but half understood his own principles. At times he was narrow in his views, bigoted in his intolerance, and fanatical in his spirit. But he dared to resist the power of king and church on the faith of his allegiance to a power that is higher than they, and to try the tenure by which each claimed obedience, by an appeal to charters, to principles and the sword. He dared to reform institutions and laws which were perverted and outworn. The New-England pilgrim had not entirely worked out the problem of applying his master-principles, nor did he fully understand the spirit he was of. And yet, these classes of Protestants, were all moving in the same direction, though they did not know the end to which they were tending. Their spirit and principles were one, although the import and result of these principles were in part unknown to themselves.

What was this peculiar spirit, what the character which it formed, and what the principles which it developed? Especially what were they as contrasted with those of the Jesuit?

The freedom and independence of the individual man characterized the Puritan, as obedience and dependence distinguished the Jesuit. It was not, however, a lawless freedom, but a liberty implied in that separate responsibility, which each man holds to himself and to his God. The Puritan must judge of a law, to know why he must obey it. No authority and no organization steps between himself and his conscience. Hence, as he stands or falls for himself, he is independent

in his bearing, self-relying in his character, and marked in his individuality. This is not because he scorns the restraints of society or of law, but because he is overmastered by a restraint that is higher,—not that he despises authority, but that he reverences so deeply the authority that is highest of all. This feeling of responsibility, leads him to a personal and thorough investigation, an investigation which is not content till it has tested every question at the highest tribunal. He calls in question every truth, not because he is sceptical by nature, but that he may distinguish the True from the False. He must examine *all* Truth. He questions his own being, the powers of his own soul, the existence and character of God, the authority of conscience, the reason of this or that duty, the evidence of a Divine Revelation, the genuineness of the text, the exactness of its meaning. He calls in question the tenure of kings and magistrates, the right by which they bear the sword, the use or abuse of the power entrusted to their hands. When he is convinced, no man believes so strongly, for he is strong in the might of his own convictions; no man so reverent, for he has worshipped in the immediate presence of Truth. Hence, in action, he is efficient, direct and daring. He is efficient, not because he has been broken into mechanical habits by the drilling of years, but because he must do the bidding of his conscience and his Judge. He is direct, because the word of the Lord within him bids him to go, and he is daring, because he fears him only “who can destroy both body and soul.” The freedom and “the private judgement” of the Puritan do

not, however, isolate him from his fellow-men, nor hinder him from acting in unison with others. His convictions consent to the value of earthly and spiritual societies, and his conscience compels him to sacrifice to their order and well-being, his selfish and private interests. It is true, he is not taken into an organization, as an inert atom, that receives its life from the central law of the whole, but he himself consecrates to his family, his country, and the church, all that he can do or suffer. Hence, in society is he stronger than any other man, because he contributes the strength of an independent intellect and an individual will. A union of elements, like this, is as much mightier than that of less independent spirits, as one of Cromwell's regiments was stronger than a Russian brigade. But if the organization becomes tyrannical or corrupt, then is it disowned as untrue to itself, and no longer binding on the man. It is reformed, if possible, by lawful means, or it is overthrown to make room for another and a better society. As the condition of man is ever changing, so, in his view, should organizations change. For this reason, the Puritan believes in no fixed institutions, to be retained as petrified memorials of the past, but in those which are ever growing into a more perfect life, and which adapt themselves to the changing wants of man. Hence is he by nature a Reformer. He is intent upon changing old laws, old institutions, and old habits that they may meet new exigencies and the new characters of those for whose benefit they exist.

Thus far have we considered the principles and the

genius of these opposite systems. We will next inquire what has been the actual influence of each on systems and schools of education.

§ The most important services for which the Jesuits were trained, were those of missionary labor, the confessional, diplomacy, and education. This last was superior in importance to all the others. It was foremost in the view of the founders of the society, and it became the mightiest agency that was wielded by the body. The state of education in the church had been low. The principle of dependence for salvation on a priestly work, and on priestly authority, had wrought its appropriate result in intellectual stagnation. Literature and art adorned the high places of society; but earnest thought and wakeful inquiry animated neither the pulpit nor the school. But when Protestantism began then did Thought awake. The sluggish and mechanical movements of society, its endurance of sensual and unlettered priests, and its unquestioning reception of authoritative dogmas were now at an end. Schools of learning sprung into being, in which the Scriptures were studied in their original languages, and the principles of the new faith were expounded by acute and eloquent professors. Other schools were multiplied to prepare the youth for their more advanced studies. The doctrine of Justification by Faith did not end with its application to the conscience. It drew after it the inference, that if every man must stand or fall by his personal faith in the gospel, then the intellect and the heart must understand and consent to this gospel. The conse-

quences to Rome began to be alarming. The spirit of inquiry was moving within her inclosures. It would not be rebuked by authority. It would soon despise, and even loathe, an ignorant priesthood. If no schools were provided by the church, myriads would rush to those infected with heresy. To meet this crisis, the society of Jesus stood forth as an organized educational establishment, and it began with active zeal the work of training both teachers and pupils. Its religious zeal, its proselyting fervor, its perfect discipline, its omniscient and omnipresent power, its control by a single mind, its unequalled facilities for making the skill, the art, and the science of one of its members, the possession of all, were combined and concentrated upon the work of educating the youth of Christendom, in order to hold them to their ancient Faith, or to turn them back from heresy. This they hoped to effect, in part, by occupying the awakened mind of Europe with the delights of classical learning, the graces of rhetoric, the subtleties of logic, and the labors of busy erudition, and thus diverting it from too active an interest in the truths of Protestantism. Then they would arm the defenders of Rome with a store of well-considered arguments, and train them to their skilful use. They aspired, also, to gain for the church a splendid fame for wisdom and learning. But most of all, did they aim, deliberately and steadily aim, to gain a personal influence over the youth of Europe, so as to be able to mould and use them at their will. They were an organized society, numerous yet compact, every where present, yet never beyond the reach or voice of

their general. They selected their own instruments from their own seminaries, and they trained them too. Their energies were concentrated on the single object of becoming the ablest and the most attractive teachers of Christendom. If an able and influential college were needed in an important city, they could call one into being in a week, and furnish it with the teachers exactly fitted for the place. If a rival was to be set up to another already existing they could find, or make, abler and more attractive instructors than this possessed. The study of the best methods of instruction occupied their earnest attention. What they discovered they could test in a thousand ways; what they approved could be set in operation in their thousand schools. All that one generation had learned could be secured for the next. For living teachers were all the while training living teachers. Thus did this society become one extended normal school. It invented and applied what we call by that name. At one period it prepared the school-books for Catholic Europe. It edited and illustrated the classics. It stimulated its pupils by rewards, and prizes, and commemorations. It studied to make learning attractive. Its professors were patient and mild, artful and eloquent; yet learned, self-possessed, and rarely at fault. Their scholars were thoroughly trained, not merely in the heavier acquisitions of scholarship, but finished in its lighter accomplishments. The Jesuit schools were also severely religious. Their moral atmosphere was pure, their devotions were rigid, and their discipline exact. They were gratuitous. The instruc-

tion was imparted freely, not only to pupils of the Romish faith, but to all who chose to attend upon it. Provision was made for classes who would listen to the lectures of the teacher, but declined to submit themselves to the regime of the college. Three descriptions of pupils might be seen at every establishment. First, were the candidates for the society itself—those who offered themselves, or were persuaded by others, to try the hard yet attractive novitiate. Next, were the Romish pupils, who resorted to these renowned schools to acquire the learning and accomplishments which should fit them to serve the state or the church. Last, were the sons of Protestant parents, who could not resist the attractions of these thronged institutions. These last were not the least, as objects of interest and importance. The majority of these pupils, of all classes, would be men of commanding influence; not a few would be men of rank and wealth. Some of them would be electors of the empire, others, proud and haughty nobles, now and then would be present the heir to a throne. The few thousands in Europe, at that period receiving an education, were the thousands, who, if lost to the church, would carry the masses of their dependents and retainers with them; who, if gained, would bind the next generation to Rome. Out of this mass of intellect and wealth and rank, the sagacious eye of the teacher selects one, who may be to the society a tower of strength, and forthwith he plies all his art to gain him. The eye that has once fastened upon its victim, never after releases him from its gaze, till it has charmed

him within the magic circle and made him forever sure. Another is marked, as promising to be of the greatest service, by remaining separate from the order, while yet he shall be swayed by its influence. Every noble of the highest rank, every statesman of superior talents, who shall have a Jesuit for his confessor and friend, will through his conscience be so directed as to further the ends of the society and the politics of the Holy See. Another, an inquiring Protestant, is observed among the charmed hearers who hang upon the lips of an eloquent teacher. His eager yet self-relying spirit, his deferential yet unbelieving air, his fixed yet not unshaken principles, all mark him as a most attractive prize. To secure these prizes of various worth—to gain one half of these youths—the Jesuit has vast and ready resources. First of all, he can completely understand his man—can probe his heart, trace out his secret thoughts and note his actions, by those hundred eyes, through which he can see him in darkness, watch him when alone, and gaze upon him in sleep. He can summon to his aid and make the partners of his plans, a hundred or a thousand helpers, all of the same spirit with himself. Through the resources of his extended organization, he can spread his net in the remotest distance. He can surprise his victim, by some unexpected and strange event which shall seem to answer his prayers, as the voice or vision of the Almighty.

It was with these resources that the members of this society, in the words of its Catholic historian, being “masters of the present by the men whom they had

trained, and disposing of the future by the children who were yet in their hands, realized a dream which no one, till the times of Ignatius, had dared to conceive.”*

§ The question is often asked, what agency arrested the Reformation in its onward and apparently triumphant advances? How happened it, that all these advances were on a sudden arrested, and as by the mysterious fiat of Fate, the dividing line was fixed between the Catholic and Protestant sections of Europe, to remain till now almost precisely where it was drawn, thirty years after Luther had broken with Rome. The Catholic wonders as he looks back upon the tide of destructive lava which rushed down upon the church and threatened to desolate its fair domains, when, in a moment, its liquid waves are hardened into rock. No one who reflects upon the resources of the Jesuits can hesitate to pronounce them to be the cause, or can wonder at the greatness of the effects. Upon this point Catholic and Protestant historians have been singularly agreed. It is interesting to go back, and stand in the midst of the conflict, and be present in the councils of the leaders on the Catholic side. We are at the council of Trent, which had been called at the bidding of Catholic Europe, for the express purpose of devising an effectual remedy against the dangers that impended over the church. Its sessions had been protracted and adjourn-

* “*Maitres du présent par les hommes faits, disposant de l'avenir par les enfants, ils ont réalisé un rêve que jusqu' à Saint Ignace, personne n'avait osé concevoir* Crét. Joly, I., 5.”

ed for years. The Articles of Faith are at last agreed upon, and the attention of the council is now turned to the reformation of the church, that it may be saved from disgrace and ruin. The corruption of morals is allowed to be deplorable, and all acknowledge that something efficient must be done. The Society of Jesus had then existed for nearly a quarter of a century. It had shown its capacity. It had developed and tested its resources. In view of what it had shown itself able to do, the council gave the church into its hands, for rescue and defence. It was as when Napoleon sent, as his last hope, the old Imperial guard into the desperate field at Waterloo. Says our historian, "It was required by the honor of the assembled church to propose and to accept efficacious measures, to extirpate the evil by its roots. The evil was confessed by all. All sought for the remedy with the same faith and the same earnestness. They believed it necessary to go to the source of the disorder, and to give the chief attention to education. A multitude of bishops demanded that the Society of Jesus should multiply every where its seminaries and its colleges. The Count of Lune, the ambassador of Philip II., was most thoroughly acquainted with the state of Germany and the Peninsula. The council interrogated him as to the measures which ought to be adopted. 'I know only these two,' replied he; 'train good preachers, and propagate as far you can the Society of Jesus.' Commendon, the Nuncio in Poland, when addressed in his turn expresses himself in the same terms, and reduced his opinion to writing that it might be sent to

Rome. The ministers of the Emperor declare that the introduction of reform among the German clergy would be attended with many difficulties, but they add, and we translate from their very words, the Jesuits have shown to Germany what she can expect, for, by the probity of their life, and by their sermons, they have preserved and are even now preserving the Catholic religion. For this reason, it cannot be doubted, that incredible fruits will follow, if many colleges and gymnasia are established, from which the church may draw a multitude of laborers. But it is time to begin."*

This testimony was given 1563, nearly twenty-five years after the society had begun its work. Let us now go back to an earlier period and trace the progress of its colleges through the several countries of Europe. We begin with Spain and Portugal. It may be thought that, in these countries, there was little need of the Jesuits to provide against heresy, for, against that, the inquisition would be a sufficient security. Much, however, remained to be done in the revival of zeal for the church. In the space of two years (from 1553 to 1555) the order had advanced so rapidly, "that houses and colleges seemed as by a miracle, to appear in the city." The Director needed only to stamp with his foot on Spanish soil and there sprung up, at once, edifices for the use of the society.† After a short but sharp conflict with the other religious orders, the society had possession of the Peninsula. In France it encountered a vigorous oppo-

* Crét. Joly, I., 276-7.

† Crét. Joly, I., 303.

sition, from the University and Parliament of Paris, and from the regular clergy. The Gallican church was true to itself in an earnest and continued opposition to this intruder upon its rights. Notwithstanding this, the society slowly gained a footing. It was adopted by the Guises, and became their ready instrument during the wars of the League, and was signally active and efficient through all that fiery struggle in which the Huguenots were at last overthrown. In Germany, it first appeared in what are now the Catholic states, but which then, were trembling in the balance between Rome and Luther. At Ingolstadt, in 1550, Canisius was made Rector of the University already existing in that city. Before this, as we are told,* "in all the Faculties, particularly in the higher sciences, the reformers had succeeded in introducing a method which was alike hostile to Logic and to Faith." These disorders disappear at his presence. In 1551, he goes to Vienna at the earnest entreaties of Ferdinand the king of the Romans, and at his instance founds a college. Before this time, "heresy had been making extensive ravages throughout that kingdom. During more than twenty years not a person had been admitted to the Holy Orders in the city of Vienna. There was no longer a clergy, no longer priests worthy the episcopate, and consequently religion ceased. The older ecclesiastics reluctantly resumed their earlier duties. Some of them lived in the neglect of religion, others were treated with contempt, because they spoke of it to

* Crét. Joly, I., 325.

the people; the majority had embraced some one of the sects which divided Germany.* Canisius found it "necessary to commence the work from the foundation. He selected fifty young persons. He gathered them into a house near the college, and there caused them to be educated after the principles prescribed by the General." About this time he prepared his catechism for children, which was used extensively throughout Germany as a means of educating the youth in opposition to Protestantism. This "has been translated into all languages, has been approved by the Holy See and by all the bishops. It has passed through more than five hundred editions. It was but a little work, yet it demonstrated the truth so triumphantly, that the Protestants could answer only by satires."† The letter in which Ferdinand requests the preparation of this catechism, is well worth study, as showing the sagacity with which the prince discerns and describes the influence of the Protestants and its causes, and proposes to contend against them with their own weapons. The fame of the Jesuits spreads quickly throughout Germany. They are sent for from Transylvania, from Hungary by the Archbishop of Strigonia, from Silesia by the Bishop of Breslau, from Poland by the Polish ambassador at Vienna. Canisius "was the teacher of Germany. Catholic Germany gave itself up to the Jesuits. To continue his

* Crét. Joly, I., 326.

† Crét. Joly, I., 327. It will be kept in mind that these assertions are from an ardent partisan of the Jesuits, and an enemy of Protestantism.

work, he thought no means were so efficacious as to establish colleges. That of Vienna still prospered. In 1555, he founded another at Prague.* This college was freely opened to the enemies of the faith. In 1550, the foundation was laid for the Jesuits' college at Rome. In 1553, it began to furnish instruction in Scholastic Theology. Ignatius, ever on the watch for the best methods of instruction, preferred above any other that adopted by the University of Paris, and procured all his teachers from thence. Instruction was given gratuitously and with eloquence to all who chose to receive it. "It was not a seminary for the Society of Jesus alone, it was a house, at which every child and every man could receive instruction and pursue the entire course." In 1555, the first company of a hundred scholars distributed themselves throughout Europe. Two hundred others took their place. In 1557, there were among its scholars Italians, Portuguese, Spaniards, French, Greeks, Illyrians, Belgians, Scotch, and Hungarians. These Scholars, though from so many different countries, were all subjected to the same rule. They conversed, now in the language of their native country, now in Latin, sometimes in Greek and Hebrew. On Sundays and festival days, they employed their hours of recreation in visiting hospitals, prisons, and the sick. They made excursions into the Sabine country and ancient Latium, but these excursions, which would have been pleasant as a relief from study, had an object more Christian.

* Cr  t. Joly, I., 880.

They evangelized, they confessed, they catechised. Every thing in their life, even the most innocent pleasure, was referred to God. Here were educated youths "full of the future" like Possevin, Bellarmin, and Aquaviva. Here instructed Avillaneda and Tolet. The Jesuits, formed under these great masters, spread themselves throughout the world. In 1564, Laynez, the second general of the order, devised the public distribution of prizes, with much pomp and public display, which custom was followed by the several colleges of the society, and by the literary world. In 1576, Bellarmin began at this college his celebrated controversial discourses. In 1584, the number of its scholars was 2107, and it retained as great a number for several successive years. Here were trained Pope Urban the 8th, Innocent the 10th, the 12th, the 13th, and Clement the 9th, 10th, 11th, and 12th. "It was at last no longer the college of the Jesuits, but it became the college of the entire world, for all the other establishments at Rome did themselves the honor of being only appendages to this. Rome had the supremacy in education. It is pretended that the Catholic Church was the enemy of light, and yet in this single city there existed fourteen schools, which besides their particular courses, attended upon those of the Jesuits. By the simple enumeration of their names, it will be seen in what way the Holy See answered the reproach of darkness and of ignorance, which falsehood had so often urged against her. The colleges of the English, the Greeks, the Scotch, the Maronites, and the Neophytes; the colleges Capranica—

Fuccioli—Mattei—Pamphili—Salviati—Ghislieri—the German college and the college Gymnasio, constituted this brilliant constellation.”*

The history of the German college at Rome is still more interesting, especially as the causes of its foundation, its successes, and its influence upon Germany are given so frankly and so much at length by the historian of the order.† “Heresy had bitten Germany to the core. Every year the church saw one of the German provinces detaching itself from the centre of unity, in order to follow Luther and his disciples. To defend this empire, one of the most beautiful gems in the crown of St. Peter, Loyola had directed to Germany all the efforts of Lefèvre, Bobadilla, and Lejay; of Salmeron, and Canisius;” but in vain. He then conceived the project of a special college, in which those Germans who could be wrested from heresy, might be educated at Rome. He could command priests from Italy, Spain, France, and even from beyond the Rhine, but he needed others; those who, full of life and ardor, would carry back into their own country the zeal with which he would animate them. “Upon these priests, the excellence of whose virtues would make them missionaries, and the perfection of whose studies would make them preachers and theologians, he hung his hopes for the safety of Germany. He calculated wisely, as the Lutherans themselves confess.” This college was founded at a time of pecuniary distress. The Pope subscribed

* Crét. Joly, I., 347.

† Crét. Joly, I, 347-359.

an annual endowment of 1400 dollars; the cardinals each of them, a less sum, and the entire amount of subscriptions raised in a few minutes was 8500 dollars a year, which in our day would be equivalent to seven times the same sum. This college was opened in October, in 1553, with eighteen pupils. In the Roman college only Greek, Latin, and Hebrew were taught, but students who were to contend against Lutheranism needed a peculiar training, and hence in the German college, chairs were established in Philosophy, Theology, and the study of the Scriptures. The influence of this college upon Germany is thus summed up:—Germany furnished its youth for this college, and received them again as well instructed priests, who, on their return, imparted what they had learned to their families and friends. The reformers had reproached the clergy with dissoluteness, but against these ecclesiastics, this reproach was impossible. They had accused the regular clergy of celebrating the offices of the church with an indifference amounting almost to contempt: but these German students were so devout before the altar that they secured new reverence to its sacred mysteries. They had accused the clergy of avarice, but these scholars were disinterested and liberal. The priests had been suspected of ignorance. Over them the heretics had secured an easy triumph, by wresting passages from the Scriptures. They had challenged the priests to argument, the priests had been silent, and the multitude had abandoned them to follow the Lutherans. The first pupils from the German college dissipated these notions. The people saw them

confound the logic of the sectaries. They knew they came from Rome, the source of all learning, and they received them as philosophers. "To this day it is impossible to appreciate the advantages of every sort, which the Catholic Religion has derived from their agency." The greatest houses of the empire, had their representatives at this college every scholastic year. The most illustrious names of Germany, of Italy, and other countries, are to be read upon its catalogues. At the end of the 18th century one could count twenty-four cardinals, Pope Gregory XV., six electors, nineteen princes, twenty-one archbishops and prelates, one hundred and twenty-one titular bishops, one hundred bishops *in partibus infidelium*! forty-six abbots or generals of the order, eleven martyrs for the faith, thirteen martyrs of charity, who had sat upon the benches of this college.*

Our limits will not allow us to trace with the same detail as hitherto, the progress of the society through the several countries of Europe. In the Low Countries it appeared at the critical moment, sustained much opposition and many reverses, and at last gained possession of the colleges already existing in Belgium, as well as established its own. It was the principal agency, that "transformed Belgium, which had been half Protestant, into one of the most Catholic countries of the world."† In Switzerland, in 1580, we find the papal nuncio in the Swiss cantons giving to the Romish court a gloomy picture of the state of the church in that country.

* Crét. Joly. I, 257-8-9.

† Ranke, Book V., § 8.

Every thing in his view betokened its speedy ruin. The present remedies are declared to be insufficient, and the letter terminates as follows: "There is only one means to destroy these irreligious principles, and to restore to our corrupted morals their ancient purity, and that is the establishment of a college at Fribourg." The college at Fribourg was founded, and its influence on the destinies of Switzerland has not yet ceased to be powerful.

To act upon England, a college was established at Douai, for the education of English youth. From this institution "were dispatched every year into England the most intelligent and courageous of its scholars." Against the "seminarists" educated at this and other colleges on the Continent, the English government was ever on the alert. This institution was afterwards removed to Rheims. Besides this, the English college was established at Rome, which is still in being. Eight colleges were planted on the soil of Britain between 1622 and the suppression of the order in 1773, together with six residences.* Within the last few years, the number of Jesuit establishments has increased in that country with astonishing rapidity.

It would be most instructive to trace the influence of the Jesuits in Poland. That unhappy country had become so decidedly Protestant at one time,

* Collections towards illustrating the biography of the Scotch, English, and Irish members of the Society of Jesus, by the Rev. Dr. Oliver. London, 1845.

that its nobility could have elected a Protestant king. What is worth recording also is, that it gave to Europe the first example of religious toleration, and this, centuries ago. But the Jesuits were soon in the field. They established colleges at Cracow, Grodno, and Pultusk. They took possession to a great extent of the nobility. The college at Pultusk contained 400 pupils, all nobles. In Poland proper, says one of their number, "hundreds of learned, orthodox and devout men of the order are employed in rooting out errors, and implanting Catholic piety, by schools and associations, by preaching and writing." The consequences were fatal to Protestantism. "But shortly before," says a papal nuncio in 1598, "it appeared as if heresy would completely supersede Catholicism in Poland; now Catholicism bears heresy to its tomb."*

§ The order continued with various successes, yet on the whole gaining strength, till the year 1773, when at the demand of several Catholic sovereigns, it was suppressed by Clement XIV. The struggle which preceded its dissolution was long and desperate. Nothing but the determinate energy of the most powerful monarchs and nobles of Europe, effected an event so important in the history of the world. But it fell, because it could be endured no longer. Neither the church nor the state could live under this once useful servant, now grown to be a tyrannical master. It had, indeed,

* See Ranke's History of the Popes. See, also, Krasinski's History of the Reformation in Poland. London, 1838.

been a most useful servant, but it had gathered an independent force which was felt to be capable of most terrific perversion. Already Popes and Kings had more than once felt this force used against themselves, as a second Providence; or breaking their counsels in pieces like another Nemesis, certain, remorseless, and inscrutable in its revenge.

The height of power to which it had attained, and the degree of influence which it had exerted, may be judged from the following view of its establishments, as taken from a catalogue sent from Rome in 1762. This catalogue exhibits five Assistances; 39 Provinces; 249 houses for the Professed; 699 Colleges; 51 Novitiates; 176 Seminaries; 335 Residences; 223 Missions; 22,787 Jesuits, of whom 11,010 were priests. But the order, though suppressed, did not cease to exert its influence. In Catholic countries, the priests took their places among the regular clergy of the church, the professors and teachers were sought for their scholarship, and in many instances, as in the English college at Bruges, the head of the college was continued at his post, and the institution, under the name of an Academy, exerted the same influence as before.

Strange as it may seem, the Jesuits owed their preservation as an order, to the Empress Catharine of Russia. She owed no allegiance to the Pope, and yet she was a zealous friend to the Pope's imperial guard; partly, it may be, because she valued their influence as educators of her people; partly, because she sought to draw into her kingdom the ablest and most sagacious men

from western Europe, that she might use their knowledge and sagacity in her plans of empire, and perhaps that she might, under their tuition, perfect that system of bribery, espionage and skill, which is the wonder, as it is the abhorrence, of Christendom. Under Catharine, Paul and Alexander, the order was re-constituted as at first. In the other countries of Europe it still held a being, but under feigned names, and as a broken and suspected, though strong and formidable body. The Pope, though aware of its existence, was forced to ignore and deny it. But in Russia, it boasted of its name, plied to the utmost its energies, and under the protection of the barbarian of the North, conspired for the restoration of legitimized despotism to distracted Europe. Here too its forces were recruited by a seminary for novices upon Russian soil, till at last the Pope dared to give his sanction to the society in Russia, while still an outcast from every Catholic country. The Jesuits were encouraged to direct the extensive colonies, which Alexander planted in the steppes of eastern Russia. They carried there religion and the arts, and exerted a most important influence. So confident were the Jesuits of great influence over the empire, that they meditated an extensive educational establishment, separate from the University of Russia. They addressed a memorial to this effect to Alexander in 1811, which was favorably received. After the French invasion, when the Emperor resumed the arts of peace and his projects of internal reform, he had become so alarmed at the Catholic movement, which had been quietly advancing among his

people and his nobles, that he declined the proposition. For ten years or more, the Russian cabinet watched with suspicion their cherished ally. At last, when leading nobles declared themselves for Rome, the court awoke to the fact, that by means of education the Jesuits had influenced thousands of influential youth towards the Roman faith, and in 1829 they were banished the empire. No fact speaks more loudly of the determined sympathy of the Jesuits with despotism, than that the Russian power, though fanatical in its bigoted hostility to the Romish church, called into its service, and admitted within its borders, that society, which was more Romish if possible, than Rome itself. No comment can be more significant upon the strength of that bond of interest and of fear, by which the Pope was fastened to the Jesuits, than that furnished by the countenance which he extended to them during their long banishment. No fact can better illustrate their subtlety, their ingratitude, their dangerous art, and their magic resources, than the boldness and success of their proselytism of the Russian youth. No testimony can be more striking of the value of their services in the cause of despotism, than that each legitimate monarch called them to his aid as soon as he dared, and when "order reigned" in Europe after the Congress of Vienna, the Jesuits were again restored, in the freshness and strength of their eternal youth. From Russia, the Duke of Parma in 1793 recalled Jesuit teachers into his Duchy, who at once opened five establishments, around which rallied the youth of the country, and in 1804 the king of Naples received them

also, and made them the teachers of his subjects. In 1814, the order was formally revived, as the most important defence to the cause of absolutism, which was then renewing its hold of Europe, and from that time till very recently, with the exception of a nominal banishment under Louis Phillippe, it has had free access to almost every country in the world. Their recent history in Belgium and France, deserves a moment's attention, especially from those who affect to believe that their energy and influence as educators has declined. We find them in 1816, resisting the constitution of Holland, which secured freedom of instruction, because it took from the church its birthright, to direct the education of the young. In consequence of these movements, they were expelled the kingdom. They immediately set up schools of a high character near the frontier, and educated the sons of rich and noble Catholics, who returned filled with hostility to the government, and ready for any sedition. After 1830, the Jesuits returned to the kingdom of Belgium, when under the new constitutional guaranties of the "liberty of instruction" and "the liberty of association," they multiplied their institutions, drew into them all the youth of the nobles, and largely shared in the education of the poor. They attacked the free University of Brussels, which had been established in 1834, by every species of calumny, as an immoral and godless institution. Next we find them in 1844, engaged in a determined effort to control the Catholic University of Louvaine, and arrayed against the highest ec-

clerics of the kingdom, who would not submit to their dictation.

In France, after the Restoration, the Jesuits had a difficult game to play, but they played it boldly. A strong current of popular feeling was against them. The liberal party was avowedly hostile, and Louis XVIII. did not dare to give them open toleration. And yet from 1800, they had been secretly at work, and under the protection and favor of the mother and uncle of Napoleon, they had inflamed the common people with a new religious zeal by their itinerant missions, and had gained multitudes of pledged defenders and friends under the name of "the Congregation." This association included early in the reign of Charles X. from eight hundred to one thousand of the nobles, and six millions of the people of France, all pledged to the Jesuits, and ready to act with them. Through the influence of this society, the three famous laws were passed in 1820 against the press, individual liberty, and the elective system, which for the time annihilated the liberal party. After the accession of Charles X. a reaction ensued, and in 1828 eight Jesuit colleges were required to yield to the inspection and control of the University. This they declined to do, and were closed. After the revolution of 1830, of which this movement against the Jesuits was a prelude, their efforts were again renewed, and yet when, in 1837, it was proposed to introduce some legal provision against their intrusion into the secondary schools, Girardin thus expressed himself, with the applause of all parties: "What! shall we cherish any longer fear

of the Jesuits? With our institutions, with this tribune, with our two chambers, with the philosophical arsenal which we possess in our libraries, shall *we* fear the Jesuits? Let us not so disgrace ourselves in the esteem of all Europe." Notwithstanding this boasting confidence, France soon found that the Jesuits were not dead, and that all the defences against their influence, did not prevent them from making an onset upon one of the best established institutions. In 1842, they instigated the Catholic clergy to an attack upon the system of public instruction, which had remained unchanged since the year 1808. Under this system the regulation of all schools and colleges, except those designed expressly for the education of the priesthood, was committed to the University. It was contended by the Jesuits, that this scheme was Atheistic, and was designed to destroy the church, and the restoration of Jesuit institutions was earnestly advocated on the basis of the charter of 1830, which secured freedom of instruction to all. This contest was earnest and continued for years. Some of the most eminent of the French writers contended for the continuance of the established system. The Catholic clergy united with the Jesuits in an earnest and zealous co-operation. The bishop of Chalons, in a letter addressed to the king (20th of June, 1845), thus expressed himself in his own name, and that of his brethren in office: "The cause of the Jesuits is the cause of the church, and our cause; we know it right well, that every word against the Jesuits is a war-cry against ourselves." The king was embarrassed. On the one side, he dared not disobey the

voice of the nation as expressed through the deputies; on the other, he dared not offend the Jesuits and the church. At last an arrangement was effected, by which one or two of the more prominent of the Jesuit colleges were closed, and the hosts of others throughout the kingdom were winked at by the police. At this moment in France, as well as throughout all Europe, the Jesuits are in the field, as busy, as subtle, and as influential as ever in the service of despotism and the Holy Sec.*

If in the review of this historical sketch, we ask what the Society of Jesus has accomplished for the church of Rome, we need only refer to the following testimony by their eloquent historian and advocate. "Have they not wrested from heresy Poland, Hungary, Bohemia, Moravia, Silesia, Bavaria, Austria, a portion of the Swiss cantons and the Rhenish provinces? Have they not driven back Calvinism from France, and Italy, after it had already bitten to the core these two Catholic countries? Have they not preserved in England, that germ, which is now expanding with such vigor, and which in Ireland, after three hundred years of martyrdom, is become a lawful revolution?"†

If we ask by what means, above all others united, it

* Since this essay was written, the Jesuit influence has again been felt at the Capital, has shaken the National Assembly, and convulsed the republic, by a desperate and nearly successful movement to obtain the control of the education of the whole country.

† Crét. Joly, III., 510.

has accomplished this work, its friends and enemies will reply in one earnest answer, by means of education in their seminaries of learning. This was avowed in the plan of the founder. This, of all others, is best suited to the genius and spirit of the institution. The convictions of the passionate friends and the bitter enemies of the order throughout Christendom, declare that Jesuit teachers, Jesuit seminaries, and Jesuit education, have been the central agency by which for three centuries the work of the Jesuits has been accomplished.

§ The limits of this essay will not allow us to trace the history and the influence of Protestant institutions and of Protestant systems of education. This history is familiar to our readers, and it is not necessary for the argument, that it be drawn out at length. We need only name the Protestant universities of Germany in their ancient and modern fame; the Prussian common school system, with the other similar systems to which it has given the impulse; the universities of Denmark, Sweden, and Scotland, with the parochial and domestic education of these countries: the English universities, for whose imperfections Protestantism is not responsible, and the college and school systems of the United States. In these institutions, those principles, which are the glory and strength of the Protestant interest, have been expounded and defended. From them have proceeded those influences which have made Protestant civilization, Protestant freedom, and Protestant piety, to be what they are. In them have been instructed and disciplined, Protestant children, to read and understand

the Scriptures, and to act as independent members of the church and state. From their minor schools, as from innumerable crystalline points of light and order, have proceeded those influences which make the Protestant masses to differ from the Romish, as the sparkling and lifelike marble differs from the earthy limestone. From the higher institutions have been derived those statesmen, who have been educated to govern citizens more or less free,—who have for themselves been independent students, and have formed an independent character. From them have issued those preachers of Christian truth, who have been led directly to the word of God as the fountain of truth, and directly to God himself as the object of their worship. Should these institutions cease to exist, or should they abandon their principles, and their methods of instruction, then would Protestantism in its freedom, its science and its religion, cease to exist.

Two features of the Puritan system of education seem, however, to demand a special consideration.

§ The principles of the Puritan require him to educate the masses; those of the Jesuit, compel him to consider popular education as unnecessary and dangerous. Christianity, as understood by the Puritan, is based upon thought and reflection. The faith which is the condition of salvation, is a conviction of personal necessities, which is promoted by the cultivation of the intellect, and by the training of this intellect to a faithful dealing with itself. The moral and religious feelings are cherished by the clear perception of duties which

can be understood, and of truths which commend themselves to every man's conscience. The want of intellectual culture in any man, in any family or community, is both an occasion and sign of moral debasement and of religious error. No exactness of formal compliances, no abjectness of superstitious dread, no wildness of religious terror or rapture of religious joy, no blind devotedness to the will of a priesthood, are sufficient to prove an uninstructed people religious. The Puritan will not be content, till he has carried the Scriptures into every cottage, however humble its structure or poor its inmates; nor will he believe his duty to his God has been performed, till he has taught the inmates of that cottage to read and to comprehend those Scriptures. Hence, wherever he builds a church, he erects a school-house, and the same faith which inclines him to do the one, compels him to do the other. To educate a whole people, is to obey in one most important point, the command of his Master to carry the gospel to all nations. This gospel cannot be received nor can it be retained, certainly, it cannot be fully comprehended and fervently loved except the intellect be instructed. As this gospel is preached to the poor, there must go with it that education for the poor which the gospel presupposes, in order that it may be received, and which it will be sure to create and to cherish wherever it is received. This is not merely a theory of the Puritan, held as a part of his speculative system. It has become a fact wherever his system has been received. No fact is more clearly and vividly written upon the page of history, than that all those countries in

which Puritan principles have prevailed, have been distinguished for successful efforts to educate the whole people.

The Jesuit does not believe in popular education. The masses of men, those who toil in the lower ranks of society, are not, in his view, fit to be educated. To teach them to read and to think, will only make them uneasy and seditious in the state, and faithless and disobedient in the church; nor is it necessary that they should think in order to believe. Faith in the priest and the church can be exercised without the education of the school, and a compliance with the prescription of the church does not require a thinking man. Hence the Jesuit not only is not impelled to educate the lower orders of society, but he prefers that they should be left in ignorance, or be taught by the priest the little that it is safe for them to know. The theory of the Jesuit has been realized in fact. Notwithstanding the zeal, the devotedness, and the success, with which the order have given themselves to the work of education, they have never sought to instruct the masses of any single country. It was never a part of their plan to train the lower orders of society. With all the apparatus for this purpose which they have had at their command, with the rulers of Europe under their influence, and with Pope and priesthood ready to further their projects, with wealth and time and men all at hand, they never originated a project to educate the people. They have never regarded these projects except with hostility, yielding to them only when forced to do it, and connecting themselves

with them, only when they had become too formidable to be let alone.*

§ We name also a second feature of the Puritan system. It is earnestly religious. The Puritan educates mankind, not to develop the race for this life only, but to fit them for the life to come. His aim is not to bring out splendid triumphs of intellectual power, nor to advance the sciences to their highest perfection, nor to increase the comforts and elegancies of life, nor to elevate and adorn society. It is not to serve any or all of these

* We quote as apposite the impassioned words of Victor Hugo. "You (Jesuits) claim the liberty to instruct. For some centuries you have held in your hands, at your discretion, at your school, under your ferule, two great nations—Italy and Spain, illustrious among the illustrious; and what have you done with them? I am going to tell you. Thanks to you; Italy, of which no one can think nor even pronounce her name without inexpressible filial grief—Italy, that mother of genius and of nations, which has diffused over the whole world the most astonishing productions of poetry and art—Italy, which has taught our race to read, does not to-day know how to read herself! Yes, Italy has, of all the states of Europe, the smallest number of native inhabitants who are able to read! Spain; magnificently endowed—Spain, which received from the Romans her first civilization, from the Arabians her second civilization, from Providence, and in spite of you, a world—America—Spain has lost—thanks to you, thanks to your brutal yoke, which is a yoke of degradation—Spain has lost that secret of her power which she received from the Romans, that genius in the arts which she received from the Arabs, that world which God gave her. And in exchange for what you made her lose, what has she received? She has received the *Inquisition*."

objects as *ends*, but chiefly as they relate to a higher end, in the preparation of man for a happier and holier life hereafter. Hence his whole system of training is directed to a religious object. All his institutions are animated by a religious spirit. The motives, the restraints, and the hallowed influences of the Christian faith, are prominently recognized at every step of the education which he gives, and are largely employed in controlling the passions, and in forming the character. The Puritan system has no sympathy with, nor relation to, those infidel and atheistic systems, which, forsooth, because science is not faith, and learning is not theology, banish all religion from the school-room and the college, or render to faith that polite but heartless courtesy, which is more dangerous than to ignore faith altogether.

But, while on the one hand, the Puritan scheme is earnestly religious, while it rejects with abhorrence all those systems which seek to train the young without the aid of faith—it is not religious in the abject sense in which the Jesuit system is, and must be. The Puritan has that confidence in the foundations of his faith, which leads him to give to science an independent activity, and to prosecute every kind of study in a fearless spirit. His motto is—if religion will not endure the searching test of free thought, she is not worth retaining; if science can annihilate the claims of faith, or invalidate her records, let science do her utmost. He utters this, not because he doubts, but because he believes the more strongly. For in his view, the God who requires faith, is also the God who has made science necessary. He

who has revealed himself to man's believing eye, has also declared the eternal truths of philosophy. The spheres for these two movements of the mind are never inconsistent, yet are they in their nature independent. Each has its own laws, yet the laws of each are uttered by the same lawgiver. They revolve, not as a wheel within a wheel, but as two separate circles, do they conspire together. Hence, each may, nay each *must*, be studied by its light, and stand by its own principles. The Jesuit, on the other hand, introduces religion into his schools to watch each movement of thought, and to pass judgment upon every conclusion of science. He will not leave science alone, not even for a moment. If she move at all, she must move as a slave, chained within prescribed limits, and forbidden to use her appropriate freedom. Hence is it that thought is distrusted; reasoning is perpetually repressed; and the reason and conscience of man are placed in an unnatural conflict with each other, vexing each the other by a perpetual strife: Hence, religion is hated and feared; the reason of man is prostrate; and that faith to which science would have willingly approved her proudest achievements, if she had leave to think and search with freedom, must content herself with the scanty products of a constrained and reluctant service.

§ The Jesuit and Puritan institutions in all their varieties and gradations are already in existence in the United States. Both are likely to increase in their

number, their resources, and their influence. What each have been in the past in their genius and power, we have already seen. We now ask, what are they at present, and what are they to be in the future? What is, and what is to be, their character, and what their influence?

First, What are the actual peculiarities of these institutions as they exist in this country? What kind of discipline do they give, and what sort of men will they educate? These questions we propose to consider with candor. We would do justice to the excellencies and the defects of both of these systems. We would recognize the best examples of each, the best teachers, the best colleges, and the best results.

We warn our readers beforehand, that they must neither be surprised nor offended, if we concede certain points of superiority to the Jesuit institutions. Despotism in civil government, as all will own, presents some advantages over freedom. The administration of law may be more prompt, more energetic and impartial. Plans of conquest may be formed with greater sagacity and forecast, and they may be executed with completeness and energy. The glory of a nation in arts and letters may be more sedulously cherished, and every resource may be combined and directed to this one end with a skill and success which a freer government cannot imitate. And yet no wise and good man, on these accounts, prefers an absolute government, to one that is free.

The Jesuit system, as we have seen, is in all its features, a thorough despotism. It is a despotism far more

dreadful than any civil or ecclesiastical system ; for it takes into its iron grasp the intellect and soul of a living man. It seeks to crush and break in pieces the will which God gave to him when he made him a person, and to mar and wrong the conscience, with which he has made him responsible to himself. In its fundamental principle it commits "*the sin against the life of the soul,*" by robbing it of that freedom which its Creator has made the condition of its full development, and its true well-being. It commits also a wrong against the Creator, by taking to that soul "the place of God," not only with respect to its external movements, and the conditions of its outward being, but also with respect to its very thoughts and feelings. It ought not to surprise us, if this monstrous usurpation should bring with it certain advantages. We should rather expect that a system which has an access so complete to the internal machinery which it seeks to direct, and a power so irresistible over its minutest spring and wheel, would train the mind to a certain kind of perfection which no other system can realize. But this perfection, as will appear, is in some of its aspects a monstrous imperfection. Its proudest results, as they are based upon a sin against the rights and freedom of the individual man, are certain to be attended with imperfections as striking as the principles are false upon which the training has been conducted. While, then, we may expect to find certain peculiar excellencies in the Jesuit schools, we ought not to forget at what a vast expense they are purchased. Nor ought we, while in all honesty we own

them to be excellencies, to be less honest in our exposure of the fatal defects under which they labor.

Let us, then, enter the best Jesuit college which may be supposed to exist, or to be likely to exist, in this country,—one which is situated the most favorably, which is furnished the most amply with conveniences and apparatus, which is manned by the ablest and the most accomplished teachers, and enrolls the choicest selection of pupils. Let us compare it with one of our best Protestant or Puritan colleges.

§ We shall find in the former, the spirit of labor more prevalent, and more generally acquiesced in, as the only condition of success. To this, has the pupil been trained from his earliest studies. Tasks disagreeable, and alleviated by few attractions, have been imposed upon him, and he has been compelled to fulfil them. Dry and severe lessons have been the familiar duty of his school life. He has been taught that to know a thing he must learn it, and that in order to learn any thing, he must labor hard and long. The genius of the Romish system is austerity itself. The teachers have, each one in his turn, been subjected to the same process. They have been familiar with men of the highest attainments; they know that labor is the only condition on which eminent scholarship can be acquired, and that the earlier and the more effectually this question can be decided with the pupil, the better will it be for him. They are accustomed, also, to use compulsion, and to exact obedience. Law,—authority that is supreme, decisive, and merciless,—is the very spirit and life of their order

They have learned themselves to obey, and in so doing have learned to command. They know no condition of being, no possibility of life, except in prompt and unquestioning submission; they cannot but exact the same from their pupils.

In the Protestant school or college, it is not so easy to find, or to create the spirit of severe and iron industry. The prevailing notions of the labor required to become a scholar are lamentably inadequate and low. The practice so common in the family and the primary school, of making learning easy to the child, and of deferring till too late a period the severe tasking of the intellect, and the practice which is scarcely less pernicious, of enfeebling the intellect by diluted matter in the form of "books for children," are all unfavorable to habits of severe intellectual effort. If such efforts are occasionally made, they are not patiently persevered in. They are fitful, self-exhausting, and convulsive. The student is in such eager haste to be in the field of active life, that he must rush rapidly from one study to another, and will only just begin in any, before he applies himself to some new enterprise. To this condition of things our best institutions must adapt themselves. Their students are imperfectly prepared, and much of the business appropriate to the lower school is transferred into the higher seminary or the college. Studies that belong to a later period are crowded upon the attention prematurely.

In respect also to discipline, the Protestant institution cannot maintain that severity of rule, and that rigid authority, to which the Romish system trains its youth

and its men. There may be law, and the law may be strictly enacted and severely enforced, but the laws must be reasonable, and their reasonableness must be made apparent. They must justify themselves to the pupil and his guardians. The guardian and his pupil may be entirely incompetent to judge of such subjects, or they may be strongly inclined to judge wrongly. Hence there may be much friction when there is obedience, or an atmosphere of discontent may pervade the institution which will deprive the discipline of its best influences.

And yet on the other hand it is true, that when the student learns at last how much labor is required to attain to eminence, and gives himself to it of his own will, his self-imposed toil has an energy and a fire, which rarely attend those efforts which have been learned by the mechanical drilling of years. When, too, the spirit of order and obedience makes its abode in a Protestant college, it produces a harmony and a confidence which are of higher worth and beauty than any constrained service, however perfect and precise.

The standard of attainment in particular departments of knowledge, which in the Jesuit college is presented to the pupil, may be far higher than that which the Protestant teacher can furnish in his own person. The Jesuit comes from the colleges of Europe. He has been a student from his infancy under exacting and skilful teachers. Labor and obedience are the law of his life; nay, they are hallowed by his religious vows and the spirit of his order. He has been familiar with prodigies of learning from the first; and has been stimula-

ted by an eager competition with them for some scholastic prize, or for fame in the wider world of letters. Such a standard in the person of a living teacher, or in a corps of teachers, is of the highest service to the pupil. The exact and abundant knowledge, the ready command of the powers, the reach of thought, the scholar's enthusiasm which such a teacher exhibits, are of all the means of inspiring to study, as well as of showing what knowledge is, the most effective.

With such standards of scholarship, the methods of instruction will naturally be rigorous and thorough. They are expected from men who themselves are scholars, and they will be endured from them. In the learned languages, especially in the Latin, the student will be instructed most thoroughly in its principles, and will be taught to write and converse in this language of the learned. In the mathematics and the natural sciences, he will be the master of what he professes to know, and in such a sense a master of his knowledge, that it will become a part of himself, and he cannot let it go if he will. In logic and grammar, in geography and history, he will be drilled to such a control of what he learns, that it shall be a possession for life.

In the modern languages, too, he will be taught by scholars who are the masters of the languages which they teach, and who understand the principles of language generally. The majority of the teachers in these institutions are themselves Europeans, to many of whom these languages are vernacular, and all of whom have mastered them in a way which to an American is a mar-

vel and a mystery. The pupil, instead of his smattering in French or German, together with not a little contempt for his untaught and perhaps his charlatan teacher, will learn these languages as a scholar should, and make his study of them an aid to his general training.

The Jesuit teacher has another advantage, if indeed it be an advantage. He makes few experiments in teaching. His attention is not distracted by new devices to make the road to knowledge easier and shorter. He is not tempted to exchange one text-book for another. *His methods have been tested for generations*—his books are the work of the ablest men of his order. For his purposes in instruction, it is probable that little would be gained by any change; but whether there would or not, his attention is rarely directed to a change as possible. His entire energies are devoted to the single effort of making the most of the method and of the authors which are prescribed. These are for him and his pupils fixed and unchangeable. With a definite aim before them, and a prescribed course by which to reach it, the pupil and teacher both give themselves to their work with the utmost energy.

The Jesuit institutions are not limited in the *matériel* of instruction. Money, buildings, apparatus, and libraries are supplied in sufficient abundance. The teachers have no families for which to provide, and no inadequate salaries to eke out, by distracting and life-consuming services. As they are sure of a subsistence for life, and are masters of their own movements to but a limited extent, their business is simple, and that is, to

labor with all their might in the study and the classroom. Ample and learned libraries are at their command. Costly and substantial edifices are located in the choicest situations, which are often attractive in their natural beauty, and rendered doubly attractive by art. To add to all this, the instruction is to a certain extent gratuitous, and it may be made so to any degree which plans of proselytism may render desirable.

Last of all, there is no ruinous competition nor degrading jealousies between the several institutions. Their interest is one. Their cause is one. The teachers and the institutions are not dependent on popular favor. They are not crowded and multiplied to the impoverishment of each other, and the degradation of sound learning. But they conspire together, each helping the other with its talent, its skill, and its discoveries. In their united relation to the same object, and in their harmonious co-operation, as they are watched by one eye and moved by one hand, they have in one another, strength and resources which no man can compute.

It is very possible that this view of Jesuit schools, of Jesuit teachers and their pupils, may seem to many too highly colored. There may be some of our readers who will think it poorly corresponds with what they personally know of Jesuit seminaries in this country. Of such we would ask, whether they have ever had personal acquaintance with a scholar trained by Jesuit teachers in Europe or in this country; and whether they have informed themselves with accuracy as to the kind of training which they give, and the rigor and thorough-

ness with which it is prosecuted. We speak with entire confidence when we assert, that there are colleges in this country, which for a certain kind of education in the classics, the mathematics, the natural sciences and logic, are unmatched by any Protestant institutions. Some of the pupils from these institutions, in respect to habits of iron industry, to a mastery over the knowledge which they possess, as well as in their polished and manly bearing, are unsurpassed, and perhaps unequalled, by any scholars from our best colleges. We have also the personal testimony of an accomplished scholar, who had himself been a pupil and a teacher in that Protestant institution in this country which is most thoroughly European; and who, after being acquainted with the course of instruction in some of the best Jesuit colleges, expressed in the strongest terms his delight and admiration at its superiority.* Many reasons might

* One cause of the ready impressions which are adopted, to the disadvantage of the Jesuit schools, is the scholastic spirit in which their instructions are given, and the scholastic aspect of many of their text-books. It is readily concluded that their highest aim must be to train accomplished schoolmen, and to sharpen the mind to the arts and resources of a useless logic. It is argued at once, that such ghosts of a past age are not at all to be feared, and that they need only to stalk forth from the cloister, to try their refinements upon our enlightened scholars, to be driven back to their hiding-places with derision. It is forgotten that these studies, which in their first aspect are so unattractive, are yet the most effective discipline that the world has ever seen, to precision of language and precision of thought; and that, other things being equal, the men who have learned to excel in pre-

be given why some of these schools and pupils present an appearance of neglect and vulgarity, and why the number of accomplished scholars which they have produced has been so small.

We do not contend, however, that Jesuit teachers insist on giving to all their scholars an equally thorough education, or that they are not ready to gratify those patrons who may desire for their children a superficial culture. They are so flexible in their disposition, and so politic in all their arrangements, that while they can furnish erudite and rigid teachers for those who wish to

cision of language and precision of thought, have been the men who have ruled the world. The Jesuit understands this advantage—he has often proved its efficiency. He strives to find amends in this superiority for the falsehood of his statements, and the monstrous assumptions of his first principles. It is true at times, that he strives in vain; these falsehoods in principle and falsehoods of fact will roll back and crush, as with a mountain weight, the most nicely adjusted engineery of his logic, and break in pieces all the well-placed securities of definition and of sophistry. But there are times when it is *not so*; when the worse is made to appear the better reason, as the practised fencer will overmaster an antagonist who in strength is far his superior. These occasions will be more frequent, if the Jesuit is left alone to his uncouth logic, and the Protestant teacher inflates his pupil with a shallow contempt for the scholasticism which he does not understand. Let a so-called practical education be the watchword in our seminaries, and the principle of demand and supply shape and regulate the studies of our schools, and we may find, sooner than we anticipate, that there will be a “demand” in the service of the Truth for a kind of men whom we may seek in vain to “supply.”

be scholars, they can furnish to those who are to be trained for fashion and society, the *petit-maitre*, who will teach them little more than fashionable French with music and dancing. If scholars are to be formed, the Jesuits will not be outdone in the appliances which are required. If men of fashion, they will furnish the most elegant and fashionable masters. They know well, also, how to study the tone of society about them ; and as, from the first, all that relates to the accomplishments and lighter graces of learning has been embraced within their plan, they will seek to adjust their seminaries to the demands of the community which they seek to draw within their influence.

While we concede to the Jesuits all those points of superiority which they can claim with any show of reason, we assert, on the other hand, that there are important features in which Protestant institutions cannot but surpass them.

§ First of all, the pupil in the Protestant school is far more likely to be self-developed and self-relying. His spirit in all his studies is a spirit of freedom. Hence his constant inquiry, What is the use of this or that study? What end is proposed in this or that painful mechanical training? When at last he learns to appreciate its value, he gives himself to it with a self-sustaining energy, which often accomplishes wonderful results. If he cannot supply the defects which arise from his earlier negligence, he may far surpass the more finished scholar in the mental energy and ready tact with which he applies his acquisitions to their actual uses, and espe-

cially may he surpass him in the elasticity with which he continues to study both books and men through a long professional life. Studies pursued with this kind of eagerness, and acquisitions sought after with such an awakened and cheerful spirit, are gained at less expense of toil, with less wasting of the spirit, and are also retained more freshly in the memory, than under a system of constraint and mechanism. If less knowledge is gained, and an inferior power is attained, what is gained is worth more to the scholar, and is likely to be worth more to the world. The pressure and over-mastering presence of an eminent teacher, under a system in which every thing is directed by the master, and constant reference is made to his will, represses the independence of the pupil, and forbids those struggles of his own, which, though awkward, and feeble, and unsuccessful at first, are as essential to a vigorous intellectual activity, as are the feeble essays of the bird newly fledged, to the strong pinions and the unwearied flight of the full-grown eagle. The hardness, the finish, and the perfect adjustment of the completest armor, may cripple and confine the frame for which it is fitted. The spirit and the entire *régime* of the Jesuit college forbid the acting of the pupils on each other. They are indeed invited to vie in the class-room, and to struggle for superiority in the labors of the closet; but the free and reciprocal action of character and intellect, in circles formed by the students themselves, is unknown. This, which marks the college or university life as an era so important in the intellectual history of an English or American stu-

dent, is a thing unknown to the Jesuit seminary. It is contrary to the spirit of the order, to the very genius of the system. In the Jesuit college, the training, the influence, the very atmosphere of the place must proceed from the teacher. He must direct every motion in the establishment by his hand, and be present in every part by his eye. If he were able, he would search every closet and inspect every desk, nay, he would mould each rising thought, and form or repress each luxuriant emotion. He knows not the wisdom of leaving his pupil alone, of trusting him to his own energies, and of leaving him to his own responsibility. His college resembles an old French garden, of which the walls are smoothly cut, the turf is closely shorn, the walks are hard and polished, the plants abound in leaf, and flower, and fruit; but every leaf, bud, and branch has felt the hand and the shears. The Protestant college, on the other hand, is a modern English garden, in which nature and art conspire together with a harmonious grace; and though nature may sometimes rebel against art, or outgrow her watchful care, and here and there we discern neglect, yet we do not hesitate which to prefer.

The Jesuit college will train to erudition, the Protestant to independent thought. It will be the aim of the one to furnish its pupils with a knowledge of what men have thought and accomplished. The other will train them to inquire what is now to be believed, and what is now to be done. The one will give his pupil the history of opinions and arguments in the past, and will instruct him to make the future like the past. The

Jesuit lives in the past, he adores and reverences the men and institutions that are gone by, with the blended enthusiasm of the scholar and the devotee. The Protestant will discipline his student to know what is true and useful for the present generation, and how the men of this generation are to be led to receive it. The one will only look backward, to make the future an exact transcript of the past. The other is ready to concede to the present and the future their claims.

Their methods and aims in reasoning will be different. The one system will train its pupils to investigate Truth. The other will discipline its scholars to defend opinions. The one will make philosophic thinkers, the other acute and skilful advocates. The one will proceed on the assumption that every doctrine may be examined to its foundations—that new discoveries and new arguments are to be allowed their lawful weight in the re-examination of long-acknowledged dogmas. The other assumes the position that certain opinions are true, that they are not to be examined for inquiry, but only for defence. It will render its pupils acute logicians, able and adroit reasoners, skilful debaters, and it may be, puzzling sophists, but it will guard them from a too thorough scrutiny of the facts and premises on which the superstructure is reared.

The method in which the students will prosecute the sciences of nature will be affected by the spirit of the opposite systems. The Jesuit will train erudite students, careful observers and admirable expounders of truths already received. The Protestant will be more

likely to start a new theory, to invent a new method, or make a new discovery. The attitudes and expectations with which the two will present themselves before nature, and contemplate her hidden mysteries, will naturally tend to these opposite results.

The Puritan and the Jesuit instructors will teach history very differently. Supposing they are equally honest and fair in their representation of the events and facts of history, how different will be the principles by which they will explain these facts! In the eye of the Jesuit, what are the usurpations of the Spanish monarchy over the free and independent spirit that once animated its spirited people, and haunted its ancient mountains? They are the lawful and righteous repression of tendencies dangerous to the crown and the church; the summary destruction of rebellious tendencies against holy and venerable authority. What are they in the view of the Protestant and the Puritan? They are the tyranny of the priestly and kingly power united, whose symbol and agent is the inquisition. What, in the view of the Jesuit, is the noble resistance of the Low Countries against Spain? and what their free and tolerant spirit? What does he think of the free movements of the gentry and citizens of France? What of the long and painful struggle against prerogative in England, by which the great charter of human rights was wrested, fragment by fragment, from the iron grasp of power, and at the cost of blood on the battle-field, of the sighing of the prisoner in the dungeon, and of debate in the stormy senate-house? And what are all

these struggles in the judgment of the Protestant historian? How different must be the estimate of these events by these two classes of teachers! With what opposite feelings will the two train their pupils to regard the same occurrences and the same individuals! How diverse will be the views of each, concerning the plans and purposes of God, concerning the developments of His Providence, concerning the progress of society, and the means of its ultimate perfection! With what opposite views will they regard the martyrs to liberty, and the great and good who have contended against power and wrong! With what a different spirit of heroism and faith will each animate his pupils, in view of the great events which have made Europe, and England and the United States what they are! In what opposite directions will the youthful enthusiasm of the pupils of each be directed! How will this ethereal element be shaped and hardened either into bitter prejudices or generous principles! To what different movements in society will each attach themselves, with their youthful ardor and their confirmed and settled principles!*

* The Jesuit *dare* not teach the History of Freedom, which is true history. For it is a history of the conflict of reason, of conscience and of right, against unlawful usurpations. He dare not teach the history of the progress of man, which is the history of the sublime unfoldings of the counsels of God; for he himself is committed against progress with all the energies, and the desperation too, of a giant battling with Heaven. The history which he teaches, if true in its dates and events, must be false and

We do not believe that the Jesuit will think it wise to array himself or his instructions against republican principles and institutions. It is far more probable that he will now and then astonish himself and his pupils, by the intensity of his republican sympathies. But he will never dare to study closely the struggles by which free principles have been developed, nor to examine the relative position which the Romish and Protestant parties have taken in these contests. But it is not unlikely that he may confess his admiration for institutions under which the people are free, if the people will be induced to obey the church. He may find it easier to bribe a demagogue or to manage a party, than to flatter or frighten a monarch. The Pope may yet become the noisiest demagogue which the world has ever seen, and marshal the democracy under a new banner indeed, but for the old conflict with the thrones of Europe. If the Jesuit can serve him in this enterprise, it will be nothing new. That, however, the Jesuit will be a hearty friend to those principles of independent thought, and private judgment, and personal responsibility, which are the strength and security of republican institutions, is impossible. Should he attempt to teach them, he could not succeed. His very nature and being revolt against them.

sophistical in its philosophy. It must be steeped in sophistry—craven in its cowardice—or brazen with conscious lies. It must read backward the records which Truth has engraved on the records of Time, and set itself in perpetual opposition to the convictions of the human race.

The relation of Reason to Faith, is one thing with the Jesuit, and quite another with the Protestant. The one will continually impress his pupil with a sense of the impotence and the blindness of the human intellect, when employed upon moral and religious truth. He will frighten him with a history of its dismal wanderings, he will confuse him by its conflicting arguments, and, if need be, will drive him to hopeless perplexity and despair, that he may lead him to the refuge of authority; and having made him a convert to authority, will dexterously substitute the authority of the church for the authority of the Scriptures—the authority of man for the authority of God. The Protestant teacher will show him that Reason is never hostile to Faith, but that by the very arguments which she suggests, and the inquiries which she awakens, she conducts the soul up to the very portals of Faith;—that the tasking of the powers in the service of Reason, and the awakening of the energies to grapple with her problems, is the best preparation to the full understanding and the hearty reception of the mysteries of Revelation.

Religion, as taught and exhibited in the two classes of institutions, will wear a different aspect. If we suppose the teachers to be equally sincere and equally intent upon forming their pupils to Christian piety, it will be obvious that they will inculcate a very different kind of religion. The religion of the one rests upon authority. It summons to set and prescribed devotions, which are insisted on as being of the utmost consequence. Fastings and vigils, penance and confession, are not the signs

but the substance of devoted piety, and in proportion as these are increased is piety fostered, and the soul blessed. Every thing that exalts the church, the sacraments, and the priesthood, and that prostrates the devotee in the completest subjection to the interests and requirements of the church, is regarded with peculiar honor. The rights of the church are never questioned, its authority is never to be arraigned before any tribunal—its being and its authority are both taken for granted. To question is to rebel, to inquire is to show a perverse and wicked spirit. The application of religion to the life, to the formation of the temper for heaven; the direction of the energies to render man blessed here, and the world as nearly like heaven as is possible; all this is acknowledged to be important, but these ends are to be secured by the church, and it is by performing the services which the church enjoins, and by obeying the direction of the priesthood, that man will bless himself and his race.

The pupil may be attracted by this system of Faith. He may fulfil its services with zeal, and bend or break his spirit to all its requirements. He may be learned, accomplished, and devout, and display in himself the most amiable and attractive specimen of a Catholic devotee. Or he may be repelled by it. His daring spirit may cherish doubts which he dare not utter, but which will rankle like a barbed arrow within his bosom. He may be disgusted by those devotions which seem to him wearisome and hollow, but through their monotonous and weary round he is still forced to drag himself from

day to day. He may loathe a system, which bids him renounce his reason in order to cherish his faith, and abhor a religion which does not lay its strong grasp on his convictions of what is true and right and binding—and come forth a heartless, faithless, and scoffing Infidel or Atheist, outwardly courteous to the church and the priesthood, but inwardly despising and loathing both, with all the energy and spirit which make him a man.

The religion of the Puritan college comes to the pupil to confer with him concerning his duty to himself and to his God. The service which it requires of him is a reasonable service. It calls him to the only right and worthy employment of the powers which make him a man—to the consecration of his living soul to his Creator and to his race. It enjoins upon him the duties of devotion, of self-denial, of sobriety, and of temperance, because these all commend themselves to his convicted judgment and his better feelings. It encourages him to attain the highest perfection in intellect, in character, and in all real graces and accomplishments, as a religious duty. It holds before him the example of Christ, as a beneficent Redeemer of man, by a life of active love, and this is the model by which it attracts and commands, and not the legend of some illuminated saint, with its absurd imaginings, its offensive asceticism, and its sickening experiences. It sends him to this Redeemer, to confer directly with him concerning his sins and his temptations, instead of directing him to the Holy Virgin to repeat his "Ave Maria, ora pro nobis." It accustoms him to the Scriptures as to a book that will task

and invigorate his intellect, that will kindle his better feelings, and elevate and purify his imagination. It does not exalt the sacred book to a mysterious idol, into whose inner mysteries the profane may not intrude, and whose oracular responses the priesthood alone can interpret.

This religion may sometimes be very imperfectly taught. It may be narrowly, inconsistently, and ungracefully exhibited. It may fail to gain the heart, and to win over the man. His passions, his pride, and his self-will, may all arm him against it. But he knows in his conscience and in his honest convictions, that it is true and binding, and that the book which it reveals is from God.

To those who, like ourselves, look upon the Romish system as a system of dangerous and fatal error, as a monstrous incubus, stifling and oppressing the gospel of Christ, no place can be so dangerous to the young as a Jesuit college, every exercise of which is made to assume a religious aspect, and to exert a religious influence. With the most favorable judgment of this religious influence, it will be likely either to gain the pupil to the Catholic faith as a deluded devotee, or to harden him against all faith and feeling, as a hopeless unbeliever.

Were we to gather the combined result of the influence of a teacher, an institution or a scheme of education for a single view, that view would respect the influence of all these upon the character. If education is to be tested, we have only to inquire, what kind of

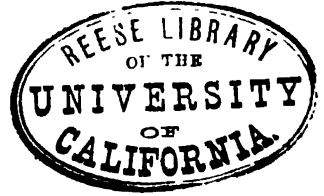
men does it form? Education itself is not an end. The knowledge which it gives—the training which it imparts—the graces with which it adorns—the splendor with which it invests the man—are none of them the final end at which it aims. The mighty influence for which it prepares—the glorious triumphs of intellectual prowess which it insures—the splendid results in words or deeds which endure as the lasting memorials of its power—none of these are its great objects. The end and aim, is the manhood which it forms—the style of character which it produces—and the combined product of intellect and soul—of principles and habits which “fit a man to perform justly, skilfully, and magnanimously, all the offices, both private and public, of peace and war.”

If, then, from this point of view, we look at the considerations which have been suggested; if we possess ourselves strongly yet fairly of the differences between the systems represented by the words Jesuit and Puritan; if we see how these systems must be impersonated in the character of every teacher, and be more or less perfectly stamped upon his obedient pupil; if we remember that they will pervade, as it were, the very atmosphere of the institution, and be breathed by the pupil with his daily breath, we shall justly estimate the difference between the education which is received at the Puritan, and that which is acquired at the Jesuit seminary. Every pupil who is sent to a school or a college is met by the *genius loci*, which is quite as influential and decisive in forming the character and in moulding the man, as the knowledge or discipline

which he receives. The judgments which he forms of books and men—the standard by which he tries his fellows, and to which he shapes himself—these take the hue and form which will never change, in that fermenting, joyous, hoping, ardent period. Let, then, a man imagine a Protestant teacher like Dr. Arnold—sympathising yet firm—the companion yet the master of his pupils—modest yet confident—inquiring yet believing—liberal yet earnest—reverential yet reforming—rational yet religious—and then picture another teacher, as nearly like him, as a Jesuit could possibly be and yet remain true to his principles. How great would be the difference on points the most important, and how widely apart in their character, their history, and their whole influence, would the pupils become, which should be formed by each!

Tried by such a test, let these systems be judged.

We cannot but dwell on the truth, which has been already more than implied, that the education of a man has to do with something besides the intellect. The intellect is the instrument, but it is not the force, which wields and guides it to its uses. It is the strong bow of Ulysses, but not the single eye and steady arm which sends the arrow home to the rightly chosen mark. The principles, the character, the living man, have quite as much to do with the attainments made—and certainly have they as much to do with the uses to which they are applied—as the training of the intellect, however complete and splendid that training may be. If the intellect be not trained in harmony with a character rightly



moulded, and which is formed in obedience to the methods and will of the Supreme, every attainment of the intellect makes the deficiency of the man more striking. Nay, its most splendid accomplishments are in one aspect but vicious deformities. The Jesuit denies to man the right training of his character. Nay, he denies to him a character at all; for he denies him the freedom and separate responsibility which are necessary to make a character possible. It is easy to improve the touch, and to strengthen the smell, by extinguishing the eyesight. It is possible to give to the eyes a marvellous acuteness, in discerning objects on the floor of the dungeon; but who would count accomplishments of this sort, purchased at such a cost, any better than the tokens of its greater loss, and the badges of its lower degradation?

It may be that the Protestant, in this new country, does not secure to his pupil all that might be desired in the highest perfection of erudition, or the most practised acuteness in disputation; but he does not weaken the very principle of intellectual activity, and visit, as with the poison of death, the life of the soul. He gives him a force and vigor—a truth and freedom of character—which make him always a learner, and then sends him forth into a sphere of social existence which is fitted to stimulate him to effort, and to realize a noble manhood. He does not fix a frame in the earth, symmetrical in form and polished by art, to stand as the monument and trophy of his skill; but he plants a tree, and gives it room to grow.

§ The question has been seriously agitated, whether or

not there is any probability that the institutions of the Jesuits will exert an important influence on the destinies of this country. On the one hand it has been passionately contended that the danger from these institutions is real and great. Some have gone so far as to be seized with a panic, in view of their almost certain supremacy. The most awful forebodings have been indulged, and the most passionate appeals have been made, in view of the threatening evil. These fears have, on the other hand, been derided. It has been argued, that it is quite impossible for this order ever to exert an extensive influence among such a people as ours—so intelligent, so independent, and so averse to constraint, to formality, and rigid rule.

It cannot be doubted, we think, that the Jesuits have thoroughly surveyed this country, and that they have projected an extended system of educational influences. Their veteran in craft, who resides at the seat of government, has visited large portions of the West; has selected his favorite points of influence, and, in many instances, has purchased sites for literary institutions. In many places colleges and seminaries have been erected, and have been opened for pupils. The situation, the grounds, the massive and substantial structures, all indicate that the plans are far-reaching, and that, full of confidence in the triumphs of time, the Jesuits are waiting and hoping to do a great work for the Church of Rome. It is certain—as certain as that the order exists—that its eyes are every where present; that its net-work of plans and projects is thickly spread over

this wide country. It is as certain that the energies of this order are yet unexhausted, and its organization is still incomplete. The moment that there are indications that, in any part of this country, the population will receive the Jesuit schools and colleges with favor, that moment will they start into being, will be completely manned and provided for an efficient activity. The man that doubts this, must be as ignorant of the past, as he is incapable of forecasting the future. A society that is older than three centuries—that has survived the frown of the Pope, the wrath of all the courts of Europe save one, and the rage of the multitude, and that, after nearly half a century of banishment and suspended life, could start at once into being, and fill all Europe with its presence, and could make it vibrate with its power, is not a night-dream, nor a spectre, nor a fancy. It is a terrific reality; and if it can find a place, and exert an influence, among us, it will arise and shake itself like a giant refreshed with sleep.

The only question worth considering is, Will it find or make to itself a place among us? Will its peculiarities attract, or will they repel, the American people?

First. Can the Jesuit system accomplish any thing in our older settlements, which are already provided with colleges and schools? At present, the few institutions which they have are chiefly sustained by Romanists. But it is to be remembered, that there is increasing among these settlements a large and still larger number of men of easy religious faith, and of a thoughtless

and ignorant neglect of religious truth. They are men of wealth and fashion, and, to some extent, of liberal culture, who are admirers of intellectual accomplishments, and ambitious of a European education for their children. In respect to the religious bearings of this education, they would despise the consideration of them, as illiberal or sectarian, or think it very vulgar to give themselves any concern about such a matter. Or, it may be, they would be cozened into the belief, that gentlemen so accomplished as this society can furnish, would be quite above any interference with the religious opinions of their pupils—or, which is quite likely to be the case, they would be interested in the earnestness, the propriety of so religious a school, and would be so charmed with this manifestation of the religious sentiment, as even to prefer this religious training for their children. They would think as little of fearing the Pope or the Jesuits, as they would of fearing the devil; for it would be decidedly and equally unfashionable to do the one as the other. Let, then, the accomplishments and high education which can be secured at these schools, as they may become, win over a portion of the fashionable circles—let them be countenanced by a few of the travelled or untravelled literati, and it may easily and swiftly come to pass, that in our oldest and best instructed cities, the Jesuits shall exert a powerful influence. What success they would have with the susceptible children from families with no high religious aims and no earnest religious culture, it is easy to predict. The faith of their fathers would present no obstacle; for the fathers have

no faith. All those obstacles, which in other Protestant countries present a barrier so formidable in historical associations, the influence of a court or an aristocracy pledged to a national religion, and in the prevailing sentiment of the people, here have a feeble influence. Do we talk of free principles, and the republican spirit of our countrymen? and do we forget, that with many of the circles whom we describe, republicanism is a jest, and all that smacks of the court and the church, is affected as something peculiar and *distingué*? Do we also forget that to the sensitive and worn-out victims of fashionable life, who have sensibility without affection, and religiosity without religion, institutions like these present strong attractions—that to men of high cultivation, and extensive knowledge of books and society, who have bewildered themselves with a glance at the various religious sects, and have been distracted with the conflicting opinions of others, without earnestly settling their own principles, the oracular dicta of Rome and its imposing and emphatic dogmatism, present a relief from doubt and an end of controversy? Do we not know, that in consequence of these and other attractions which might be named, there are not unfrequent instances of conversions to the church of Rome from among what are called the higher circles of this country, including not a few persons of accomplished education? Do we also forget that such converts to Rome are quite likely to be ardent admirers of the Jesuit—so ardent that they can adopt the language of certain Oxford divines concerning the “illustrious and glorious society of Ignatius,

which, next to the visible church, may be considered as the greatest miracle existing in the world."*

The only remedy against these tendencies, is to pre-occupy the ground with colleges and schools of the highest order, in which all the advantages of a thorough and accomplished education may be secured, and which, at the same time, shall teach a positive, earnest, yet catholic Christianity, and shall be pervaded by its free and elevated spirit.

We next inquire: What are the prospects of the Jesuit institutions in the newer settlements? In these settlements there is a large proportion of Catholics, who will, by and by, attain to wealth and influence. These will send their children to the Jesuit seminaries, who will constitute an educated and accomplished class, exhibiting in its members the superiority of the Jesuit education. There is a large and still larger class of people at the West, who are of Protestant descent, but who have no religious faith from personal conviction. Many of them have suddenly risen to wealth, and bring with them all that vulgar arrogance and independent spirit which are the usual consequences. To such men, and to a state of society formed under their influence, the Jesuit teacher, and the Jesuit school is likely to be an object of profound admiration. The external accomplishments to which he forms his pupils, the dexterous logic, the learned air, and the serene self-confidence with which he claims the superiority, are certain to be attrac-

* *Lives of the English Saints*, vol. vi. p. 120.

tive to those who have no training of their own, little culture, and little knowledge of arts like these. We can hardly conceive to ourselves a finer field for the successful exhibition of a splendid system of Jesuit tactics, than is presented in the unformed society of the West. The agency and the material to work upon, are admirably fitted to each other, and promise the most magnificent results. Is it suggested, that the republican spirit and prejudices of western society will be offended by institutions of so rigid and severe a character? No impression can be more unfounded than this. Men admire that to which they are most unaccustomed. The order and strict regime of a seminary for youth presents no objection, from its anti-republican character, to those who have full confidence in its teachers and guardians. As to the influence of the principles that may be silently inculcated, and of the spirit which may be imparted, these will neither be suspected, nor feared. The patrons will be too ignorant to be instructed by history, or too self-confident to regard its suggestions, or too indifferent to care for the consequences. Besides, nothing is easier for the Jesuit, than to be an ardent republican. The Romish church and its religious orders will delight to assume the patronage of the people; they will be intensely solicitous for the largest political liberty, provided they can control the conscience and thus regulate the elections. A republic is a field far more inviting than a monarchy for the agency of an organization so vast, so secret, so able, and so adaptive as that of the Jesuits. A monarchy has its own organization, its own police, its

own secret agents, acting upon matured and far-reaching plans, who will suspect and trace out their secret enemies. But a republic often changes its parties. Their organizations are as shifting as the sands, and their agencies are formed and broken like exhalations of a night. Then there are the interests and unscrupulousness of partisans, who in critical periods will gladly lay hold of such an organization to accomplish their ends. These parties will shelter themselves under the name of toleration and the largest religious liberty, and will reproach their adversaries with sectarian zeal and bigoted prejudices. Against the powerful influence of such an educational system, republican principles and the republican spirit are an unequal defence. The great questions then to be considered for the West, as well as for the East, are: Will these institutions root themselves in American soil: Will they obtain so strong a hold of American society at the West, as to be able to act with energy, and to attract crowds of scholars? Will the attractions which they shall be able hereafter to unfold, gain leave and room to allure, to corrupt, and destroy? The answer to these questions, in respect to the West, is the same as for the East, only it is given with a more startling earnestness, and should be pondered with a graver consideration. If Western society is left destitute of seminaries of a decidedly Protestant character, the Jesuits will occupy the field. There is no escape from this alternative. If the West is provided with those of an inferior character, which shall be slowly furnished with the means and the men required, and

these shall be inferior in kind, the Jesuit will rejoice at the competition, perhaps even more than if the field were left entirely vacant.

§ Should it be objected against the tenor and conclusion of our argument, that the views which we have taken of Jesuit in comparison with Protestant scholars is altogether too unfavorable to the latter, we reply, we draw no comparison between these scholars as they are contrasted in Europe. Our argument has to do with the few superior teachers which the Jesuits have furnished to this country. The superiority which we concede to these last is limited to a narrow range, and is confined to but few branches. Within this range, and in these branches, they show the fruits of a labor to which we are slow to submit, and of a training such as only older institutions and older countries can appreciate or enforce. Out of these limits, and for most of the purposes for which an education is sought, these teachers are inferior, and perhaps contemptible. No man who understands the entire bearing of the culture that is given by such men, apart from its religious influences even, would think of sending a son to a Jesuit college, if he wished to fit him to take an honorable position as an American and a free citizen. He might well desire a Jesuit instructor to teach his boy to write or to speak Latin, to argue with logical dexterity, to become an acute and accomplished mathematician, but if he desired to send him where he would be trained to think and feel like a man, he would not expose him to the influence of

those whose ideal of manhood is realized in the sophist, the diplomatist, the driveller, and the devotee.

It may be insisted, again, that the Jesuit schools in this country, and the Jesuit teachers, are too contemptible, for ignorance and squalor, to be feared; that it offends one's gravity to hear encomiums bestowed on an education so shallow and superficial as that which these teachers generally bestow. Our reply is, it is true, very true, that the majority of these institutions are, and always will be, inferior and superficial, because the object of the Jesuits is not to educate, but *to use* the mass of its scholars; it is not to enlighten, but to proselyte those brought within its reach. Not many years since the emperor of Austria was heard to say to the students of the University of Vienna, "Austria does not seek to train accomplished scholars, but obedient subjects." Such a sentiment the Jesuit would utter with a fullness of meaning and a fervor of feeling to which even the emperor was a stranger. Yet still it is true, on the other hand, that as the system requires some accomplished students, so it knows how to train them; and that to argue from the inferiority of many or most of the schools and teachers in this country, that they have no schools and teachers of the highest rank, is to display a scantiness of information and of logic, at which even the Jesuit might wonder.

Besides, it is to be remembered, that the call for a superior education at their schools is at present most limited; that an inferior and superficial culture is the most grateful to that portion of our countrymen whom

they can bring within their reach ; that in Europe there are great interests at stake, which call for the ablest intriguers, the most dexterous diplomatists, and the profoundest statesmen which the society can furnish ; and that we may be well assured, that if able men and accomplished scholars can here find work to do, they will be found or trained. That system, which has men at its command who can make themselves felt in the courts of Europe, which has the diplomatic experience and wisdom of centuries at its service ; that society, that within twenty years, has almost revolutionized some of the oldest universities of Europe, is not to be dismissed with a sneer at its deficiency in able men.

It may yet be urged that the present age is too enlightened to be imposed on by the artifices of the Jesuits, and that the circumstances of the present century are very different from those which at the period of the Reformation, presented so fine a field for their efforts and their triumph. We own that the present age is enlightened. We believe that the Jesuit now contends with a foe that is mightier than those with which he has grappled in other days. But we would not be so simple as to forget that when man has to do with religion, he puts out the light that is given of God, sooner than in respect to any other subject whatever, and that however shrewd or far-seeing a generation of men may prove themselves in respect to all things else, they may at the same time in religion be bigots or fools. On this subject men either think so little as to allow the thinking to be done for them on the easiest terms by the priests of unbelief, or the priests of

a hierarchy; or on the other hand, the subject is so serious, and conscience can awaken such terrors, that they freely bend their necks to a papal asceticism, or bow their souls before a pompous and self-enthroned authority. Who does not see in these passing years, that an increased fondness for "*church principles*," has been gathering strength in almost all Protestant denominations, till it has become the fashion of the times: that as one result Rome has gained considerable recruits from more than one denomination, and made of accomplished and ingenuous youth, trained by Protestant firesides, her devoted and credulous sons? Who does not know that influences are diffused through the channels of an imaginative literature, which are fitted to abuse the religious aspirations of the young, and their trusting confidence, till they shall be ready to give themselves up to any thing that bears on its front the charmed word authority, that appeals to the spirit of reverence, or that displays a rigid adherence to the forms of worship? It is a fact not to be disguised, that from circles in our country "the nearest to unbelief," sensitive and bewildered minds have rushed in an agony of doubt to find rest in that creed which is most positive in its assertions, and with a convulsive grasp after authority of some sort, have submitted to the authority of Rome. We have seen the stoutest skeptics transformed in an instant to the most dogmatic believers, the extremest unbelievers receive without scruple the most absurd dogmas, and even delight in childish legends, which a few months previous they would have rejected with loathing and

disgust. Against influences like these, it is idle to expect that education will guard her most favored sons. They are influences which education itself creates, and which the educated only feel. They are confined to the circles of refinement and culture, but there they are all-powerful and all-pervading. They are created by the enlightenment of the age, and yet have a potency which makes their victims the veriest bond-slaves of their peculiar prejudices.

The argument, that the illumination of the age is a security against the influence of the Jesuits, is refuted by facts that can neither be denied nor disputed. In Germany, among the highest literary circles, there is a strong tendency in the direction already indicated, both among the Catholics and Lutherans. In England, these influences have gathered strength in the most ancient and renowned university in the kingdom; have induced a state of things in the church, and throughout the country, which if a prophet had foretold thirty years ago, he would have been counted mad. In this country the same current flows strongly and deeply, and in quarters where it is not generally suspected. Nay, in Germany, in England, and America, out of the very infidelity which has resulted from the illumination of the age, has sprung up, by a natural reaction, a disposition to favor a factitious order and authority.

It may be contended, indeed, that these movements affect the educated alone, while the middling and lower classes are moving with a strong and swelling current towards freedom in the church and in the state. This

is true, and we argue from it the final triumph of freedom and of truth. But the triumph will not come without a struggle, and in that struggle Jesuit teachers may yet exert a powerful influence. What if the influences to which we have alluded prevail only in the higher circles of society. These circles give the fashion to those which are lower, and fashion, especially when she assumes the downcast look and the modest robe of the religious devotee, is all-powerful, not less in a free republic than in a stable monarchy. It is pre-eminently the law of modern society that intellect and wealth govern the world. Let the educated and rich in our own country be infected with any prejudices, however absurd, and fall into any fashions, however ridiculous, and the masses will be sure to follow. Our freedom in the church and in the state furnishes no security against the result; it only presents fewer hindrances to the rapidity and certainty of the consequences.

It is again contended that a free press and free discussion are omnipotent against all these dangers. Indeed, how was it in Belgium? After the revolution of 1830, four daily journals made their appearance. Within a year they dwindled away, and very soon were abandoned or sold to the opposite party. The pulpit thundered against them—absolution was refused to their patrons. Even the persons employed at their offices were put under the ban. 'But Catholic Belgium is not Protestant America.' True, but let Jesuit teachers train Protestant editors, and what would be the result? Let them mould in whole or in part, the intelligent youth of a city, a county,

or a state, and what would be the consequences? Or if so complete an influence is not to be anticipated, let there exist in any city, or county, or state among us, an influential body of Catholic laity, educated and filling high positions in social, commercial, and professional life, and what will be the courage or independence of the journals which they patronize? Even now, when questions merely political arise, in which Catholic votes are to be humored or bought, how courteous and flattering does every editor become towards the Church of Rome; how reverential to its priesthood, how incredulous in respect to its enormities, and how ready to surrender the best established principles of republican freedom to its dictation. In New-York city, strenuous efforts were made to introduce separate Catholic schools, and to support them from the public treasury; and the Protestant press was extensively committed in favor of the project, plainly inconsistent as it is with every principle on which any public school system can be based. In Massachusetts a charter was sought for a Jesuit college at Worcester,* to which Catholics only should be ad-

* See speeches of Mr. Hopkins, of Northampton, on the bill to incorporate the College of the Holy Cross in the city of Worcester, delivered in the House of Representatives, April 24th and 25th, 1849.

See also a review of the reports and discussions on the subject in Brownson's Quarterly Review, 1849. It is worthy of especial notice, that the point on which the petitioners most insisted, and which was the ground of the rejection of their request, was the provision asked for, that *none but Catholics should*

mitted, and though this provision was opposed to the principles and practice of the State in chartering public seminaries, yet it was sustained by a large minority, and urged by influential journals of all political parties. Nothing can be more clear from the history of the past,

be admitted to the privileges of the institution. The superficial observer would argue from this, that the institution was not intended for proselyting purposes, and that the design of this provision was to preclude such an objection. It should be remembered, however, that in this country the Catholics *for the present* are most earnest to guard their children and youth against the liberalizing influences which are sure to follow from contact with Protestant minds. It is the first object with them to prevent such an intercourse. Hence their zeal to institute separate schools under the direction and control of the priesthood. Hence their determined purpose in some quarters to reject even a gratuitous education at the public school, and to educate the children of each parish in a separate establishment.

Another reason for this arrangement, may be the fear to expose to Protestant inspection the kind of instruction which is received from the lips of their teachers, the arguments by which the church is defended and Protestantism is assailed, as well as to expose to the light the services and discipline of their devotions.

Are we not required to suspect still more than this, that these institutions may be designed for the special service of "THE" Society, rather than for the general objects of the Romish church? If so, there is a double reason for secrecy and seclusion.

Since the above was written, the avowed hostility of Romish journals and of Romish ecclesiastics, to our public school system, as furnishing a place suitable for the education of the children of "the church," and the active and simultaneous efforts to withdraw their children from free into parochial schools, have become more significant.

than that whenever a question has arisen in our country which has affected the Romish Church, the powerful influence of the Romish priesthood has been felt on the public press, hushing it into silence, or bribing it to base compliances and hollow flatteries. Nothing is more certain, than that in the future, as the number, the wealth, and the intellectual culture of the Catholics shall increase, the secular press will be less reliable as a defence against the evils of the Romish system, if it does not become its ally. Nay, even in our own time, it has happened more than once that the consecration of a Romish cathedral, or the founding of a Jesuit college, have been hailed by Protestant editors in language the most ridiculously fulsome, disgusting, and extravagant. It is notorious that in certain sections of our land, the liberal party in religion has, through the fear of the imputation of bigotry, been willing to believe all that is good of Rome, and been foremost to disbelieve all that is bad; has, through the "bigotry of its liberality," been almost ready to send its daughters to a convent and its sons to a Jesuit seminary.

We are well aware that our arguments and appeals will be denounced as the offspring of Protestant prejudice and bigotry. Such is the fashion of Romish writers in this country, especially of the Romish neophytes, whose chief weapon against every attack is either affected contempt for Puritan ignorance and rusticity, or pretended pity for Protestant heretics who are reserved for the wrath of God, or a ferocious blackguardism against the impertinent audacity that ventures to meddle with

the church. Such is the habit of Romish writers, and it shows that they know the temper of their followers, and understand well what will best suit their tastes and influence their understandings. It would be well, however, for such men to reflect that Protestants are not ignorant that the Society of Jesus has been the object of suspicion and attack from influential men in the Church of Rome itself; that no worse things have been said of it by Protestants than have been said by Romanists themselves; that Romish ecclesiastics have, in all the generations of its history, directed against it their open attacks and their secret machinations; that Romish teachers have dreaded it as a rival, and detested it as an intriguer; that Romish authors, and Romish nobles and princes have combined together to crush it as dangerous, desperate, unprincipled, and treacherous—now a demagogue and then a regicide. The vicar of Christ himself has more than once placed upon it his foot, to be stung by its fangs when writhing in the death struggle.

We are Protestants indeed; we glory in the name. Surely as we stand upon this American soil, we have no reason to be ashamed of it. We do not repel the Romanist from our shores. We allow him to erect his churches, his schools, his colleges. We give him leave to circulate his Bible, his ponderous arguments, his annals for the learned, and his lighter tracts for the people. We ourselves go to Rome, to Spain, to Italy, to Austria, and claim there the same liberty. Our books are seized, and we ourselves are courteously led to the

frontier, or shut up in a prison-house. Is there nothing in Protestantism of which to boast?

Doubtless we look at this subject with Protestant partialities and Protestant prejudices. It is natural that we should. But we desire to do full justice to all that is good in Romish piety and in Romish education. We would give to the scholars and the Christians of that church the highest praise that they deserve. Nay, if we must err at all, we would extol their excellencies, and be charitable to their defects. But we cannot be ignorant of the first principles of the Romish system, nor can we be blind to the legitimate consequences to which these principles lead. Still less can we fail to see that the Jesuit society, in respect to the principles on which it is based, the character which it would form, and the services for which it would fit the man, nay, even in respect to its notions of what Christianity and education are, is altogether opposed to the views which we hold of education, of manhood, of freedom, of the authority of reason, and of the first principles of the religion of Christ. Holding these views, and knowing too well the power of an organization so old, so experienced, so practised in all the arts by which men are moved, working the mightiest agency in society—the religious hopes and fears of other men—and yet absolved itself from those hopes and fears, committed also with an untiring energy and perseverance to the interest of the Romish faith, we do but justice to our convictions, as we express our fears of its power, our abhorrence

of its principles, and raise our voice of warning against its institutions.

To say that these fears and this dislike are only what is common from one religious sect towards another, and that all this earnestness is to be ascribed to the narrow influence of religious bigotry, is to say that one faith is as good as another, that there is no difference between the worship of Jehovah and of Juggernaut; no choice between a faith that justifies itself to the judgment and binds the moral nature, and one that offends the reason and shocks the conscience. To say that there is no danger in committing the training of a child to a Romish or Jesuit school, which is bound by all that is sacred in its convictions and consistent in its principles, to do what it can to proselyte that child to the faith of Rome, is to be ignorant, and foolish, and guilty.

§ But if our argument should fail altogether to excite any apprehension of the danger to be feared from Jesuit seminaries and Jesuit intrigues, it cannot fail to illustrate the immense power over society that is exerted by the higher institutions of learning, and to establish the fact beyond all question, that to endow and foster such institutions is one of the first duties of Christians to their generation. We have seen how at a critical period in the history of the past, the glorious work of free thought and Protestant reform was arrested by a deliberate plan to take possession of the youth of Europe, and turn their minds in a wrong direction. We have seen how the plan was carried into execution by a splendid scheme of educational influences, such as the world

has never seen besides. We have seen the same system survive for centuries, and ready to act with efficiency wherever its presence was required, and ever ready to make its presence necessary—rising from defeat with new energy, husbanding its resources, and preparing for a new life when in banishment and disgrace—and still alive, ready to furnish teachers wherever they are desired, and to found institutions in anticipation of future need. We have seen also what it has accomplished. It has in fact educated generations of youth to do its bidding, and made them, willing or unwilling, the instruments of its own purposes. It has made the laws, controlled the politics and decided the religion of Europe for centuries. It has decided the principles, formed the dispositions, and even regulated the manners and fashions of whole generations of the rich, the noble, and the powerful. It has accomplished all this, simply because it has controlled the higher education of these generations.

In view of these lessons concerning what may be done by the higher institutions of learning, we are summoned to contemplate the condition of society among ourselves. At the East it is most flexible, ready to be moulded in each of its generations by the influences that are centred in our colleges and higher schools, and ready also to feel in all its separate portions any change in the men, who, by their knowledge, their modes of instruction, their principles, and their piety, give character to these colleges and schools. At the East the wants of these colleges are loud and pressing. These wants

are the last to be appreciated by the Christian public. The claims which they urge rest with equal weight on thousands of the benevolent, each of whom has some immediate objects on which to bestow his benefactions, which seem to him to have a more direct relation to the improvement and evangelization of man.

At the West, society is yet to be formed. There, in the process of being united into a great empire, are minds of astonishing energy, and hearts of fire, that need to be taught, and guided, and restrained. The rapidity with which this empire is rushing up into an organized structure can find no likeness in the history of man. Old habits, old institutions, old laws, and old manners present but few hindrances to new impressions and new influences. Never was the need of education so pressing, never was its power for good so full of promise. Never was there an opportunity so easily, so quickly, and at so slight an expense, to give to millions of men a free Protestant and Christian education, and in so doing to decide their destiny.

Were there no danger from the Jesuits, there is danger from barbarism, fanaticism and infidelity; danger that is imminent and appalling. It is not enough to send tracts, Sunday schools, and even preachers to meet this exigency and avert these dangers. There must be the expenditure of tens of thousands, and it may be millions of money, in founding religious colleges and seminaries, which shall be strong enough in intellect and other resources, to do for Western society what the Jesuits did for Europe in the sixteenth century. If

the review of their history should only excite our readers more fully to appreciate the value and the power of the Protestant institutions of this country, it will not have been written in vain.

THE END.

EIGHTH

ANNUAL REPORT

OF THE

SOCIETY FOR THE PROMOTION

OF

COLLEGIATE AND THEOLOGICAL EDUCATION

At the West.

WITH

AN APPENDIX.

NEW-YORK:

JOHN F. TROW, PRINTER, 49 ANN-STREET.

MDCCCLI.

PROCEEDINGS

CONNECTED WITH THE EIGHTH ANNIVERSARY OF THE SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL EDUCATION AT THE WEST.

THE Board of Directors met at the Park Church in Newark, N. J., on Wednesday, Oct. 29th, 1851, at 12 o'clock, M., the President of the Society, Hon J. C. Hornblower, LL. D., in the Chair.

The meeting was opened with prayer by the Rev. Joseph H. Towne, of Lowell, Mass., and the Rev. G. N. Judd, D. D., of Montgomery, N. Y., was appointed Secretary.

The Minutes of the last Meeting of the Board, together with those of the subsequent meetings of the Consulting Committee, were read and approved.

The Annual Report of the Directors, was read in part by the Corresponding Secretary of the Society.

In the evening the Annual Discourse was delivered by the Rev. A. Peters, D. D., of Williamstown, Mass., from Eccl. vii. 8. *Better is the end of a thing than the beginning thereof.* It was maintained in the Discourse, that an undue importance was often attributed to "first things," and the principle was vindicated that there is a common honor due to agencies which co-operate for the same end. The Kingdom of God in the world begins like a grain of mustard-seed, but it will be seen in the splendid close of human history, how much better is the end of all things than the beginning of all things. The Society was then presented as a means to an end in the Kingdom of God. The system of education which

it proposes to advance, was a religious system. Accordingly, its origin and aim and the important relation which it bears to the great missionary enterprises of the present day were set forth.

This Society, said Dr. P., is the child of Home Missions. It was born of the missionary spirit, and its object is to provide laborers for the missionary cause. Its necessity became apparent in the prosecution of the work which it is thus designed to promote. It was on this wise. The Home Missionary Society was planting its laborers on the Western field. They were educated men. They had been trained up under the system of education, of which I have spoken. They knew its importance to the development of the religious resources of a Christian community for the good of mankind. And there were spread out before them great States, then in their infancy, but soon to be full of people mighty in wealth and power. These they would reconcile to God. They desired and sought their salvation and that of their posterity. But what were they—the few missionaries on the field, and all that could be expected to join them from the older States—what were they to the rushing of the people from the East, and from all quarters of the globe? They contemplated the greatness of the missionary work, and to them it was the clearest of all truths, the most manifest of all providential indications, that they too, like the Pilgrim fathers, ought “betimes to endeavor the erection of a college,” in each of the rising States of the West, and give their labors and prayers, “for the training up of a successive ministry in the country.” Worthy men were they of such an ancestry—worthy of such a training.

The thanks of the Board were presented to Dr. Peters for his Discourse, and a copy was requested for publication.

The following day was devoted to the transaction of business by the Directors. The reading of the Annual Report was finished, together with that of the Treasurer. The Report was then discussed, and after some modification adopted as the Report of the Board to the Society.

The Rev. Dr. Hall, appointed at the last Annual Meeting of the Board, in connection with the Rev. Dr. Goodrich, a Committee to make inquiries respecting the application for

aid in behalf of the College of the German Evangelical Society of Missouri, made his Report, recommending that the Institution be placed upon the list of the Society.

The Rev. J. P. Thompson, who, at the last Semi-Annual Meeting, was requested, during a tour to the West, to visit, so far as practicable, the Colleges aided by the Society, made his Report.

Applications for the continued aid of the Society, were presented from the Trustees of Marietta, Wabash, Illinois, Knox, Beloit and Wittenberg Colleges. Also new applications for aid were received from Iowa College, the College of the German Evangelical Conference of Missouri, and Maryville College in East Tennessee. The first two were added to the list of Institutions to be aided, and an appropriation of \$2000 was voted to Maryville College, on condition that the Trustees of that Institution should successfully complete, on their own field, an effort now in progress, to raise \$10,000 for building purposes,—to be paid at the rate of \$500 per annum after the completion of the above-named effort,—it being understood that the Institution shall make no farther application for aid.

It was voted that the Corresponding Secretary report to the next Annual Meeting of the Board, what guarantees are furnished by the charters or otherwise, for the permanence of Evangelical instruction in the Institutions under the care of this Society.

A Committee, consisting of the Rev. A. D. Eddy, D. D., Hon. S. H. Walley, and the Corresponding Secretary, was appointed, to issue an Address to the public, with a view of awakening a higher degree of interest in the Society, and securing increased contributions from the Churches.

It was voted that hereafter the financial year of the Society close on the 15th of October. J. B. Pinneo Esq., was appointed Auditor.

On Thursday evening the Anniversary Exercises of the Society were held in the Park Church—the President, Hon. J. C. Hornblower, in the Chair. The meeting was opened with prayer by the Rev. J. M. Ellis. An Abstract of the Annual Report was read by the Corresponding Secretary.

The following resolution, offered by the Rev. E. N. Kirk, of Boston, was accepted, viz. :

That the Report of the Directors, an abstract of which has now been read, be accepted and published under the direction of the Board.

Mr. Kirk sustained this resolution with an address which occupied an hour in delivery, and held throughout the delighted attention of the audience. A copy of the address was requested for publication.

The exercises were closed with singing and the Apostolic benediction.

The Society then proceeded to the election of officers for the ensuing year.

The following officers were chosen :

PRESIDENT.

HON. JOSEPH C. HORNBLOWER, LL.D., Newark, N. J.

VICE-PRESIDENTS.

REV. N. S. S. BEMAN, D.D., Troy, N. Y.
 REV. C. A. GOODRICH, D. D., New Haven, Conn.
 JOHN M. ATWOOD, Esq., Philadelphia.
 REV. G. W. BLAGDEN, D. D., Boston.
 REV. EDWARD N. KIRK, Boston.
 J. C. BLISS, M. D., New-York City.
 REV. I. S. SPENCER, D. D., Brooklyn, N. Y.
 HON. S. H. WALLEY, Roxbury, Mass.
 REV. ELAM SMALLEY, D. D., Worcester, Mass.
 REV. A. PETERS, D. D., Williamstown, Mass.
 HON. JOEL PARKER, Cambridge, Mass.
 REV. EDWIN HALL, D. D., Norwalk, Conn.
 REV. J. P. CLEAVELAND, D. D., Providence, R. I.
 DAVID LEAVITT, Esq., Brooklyn, N. Y.
 RICHARD BIGELOW, Esq., N. Y. City.

DIRECTORS.

REV. S. H. COX, D. D., Brooklyn, N. Y.
 REV. ALBERT BARNES, Philadelphia.
 REV. THOMAS BRAINERD, D. D., Philadelphia.
 REV. A. D. EDDY., D. D., Newark, N. J.
 REV. JONATHAN F. STEARNS, D. D., Newark, N. J.
 M. O. HALSTED, Esq., Orange, N. J.
 REV. T. H. SKINNER, D. D., New-York City.
 REV. WILLIAM PATTON, D. D.
 HON. T. W. WILLIAMS, New London, Conn.
 REV. LEONARD BACON, D. D., New Haven, Conn.
 HENRY WHITE, Esq., " "
 REV. HORACE BUSHNEILL, D. D., Hartford, "
 HON. A. M. COLLINS, " "

REV. E. BEECHER, D. D., Boston.
WILLIAM ROPES, Esq., "
REV. EMERSON DAVIS, D. D., Westfield, Mass.
REV. J. P. THOMPSON, New-York City.
REV. GIDEON N. JUDD, D. D., Catskill, N. Y.
REV. J. H. TOWNE, Lowell, Mass.
REV. M. J. HICKOK, Rochester, N. Y.
JOHN THOMPSON, Esq., Poughkeepsie, N. Y.
REV. SAMUEL T. SPEAR, D. D., Brooklyn, N. Y.
REV. RUFUS W. CLARK, East Boston, Mass.
J. B. PINNEO, Esq., Newark, N. J.

CORRESPONDING SECRETARY.

REV. THERON BALDWIN, New-York City.

RECORDING SECRETARY.

REV. ASA D. SMITH, D. D., New-York City.

TREASURER AND FINANCIAL AGENT.

MARCUS WILBUR, Esq., New-York City.

The Society then adjourned to meet at the Central Church, in the City of Boston, on the last Wednesday in October, 1852.

CONSTITUTION

OF THE

SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL EDUCATION AT THE WEST.

ARTICLE I. This Association shall be denominated the Society for the Promotion of Collegiate and Theological Education at the West.

ART. II. The object of the Society shall be to afford assistance to Collegiate and Theological Institutions at the West, in such manner, and so long only, as, in the judgment of the Directors of the Society, the exigencies of the institutions may demand.

ART. III. There shall be chosen annually by the Society, a President, Vice-Presidents, a Corresponding and a Recording Secretary, a Treasurer, and a Board of twenty-four Directors, which Board shall have power to fill its own vacancies, and also to fill, for the remainder of the year, any vacancies which may occur in the offices of the Board. The President, Vice-Presidents, and Recording Secretary, shall be ex-officio members of the Board of Directors.

ART. IV. Any person may become a member of this Society by contributing annually to its funds, and thirty dollars, paid at one time, shall constitute a member for life.

ART. V. There shall be an annual meeting of the Society at such time and place as the Board of Directors may appoint.

ART. VI. Five Directors shall constitute a quorum for the transaction of business, except for the appointment of a Secretary and the appropriation of moneys, when nine shall be present.

ART. VII. It shall be the duty of the Board of Directors to employ all agencies for collecting funds; to investigate and decide upon the claims of the several institutions; to make the appropriations in the most advantageous manner (it being understood that contributions designated by the donors shall be appropriated according to the designations); to call special meetings of the Society, when they deem it necessary; and generally to do whatever may be deemed necessary to promote the object of the Society.

ART. VIII. This Constitution may be altered or amended by a majority of two-thirds of the members present at an annual meeting of the Society, provided the alteration proposed shall have been specified and recommended by the Board of Directors.

EIGHTH REPORT.

THE two leading points discussed in the last Annual Report of this Board were the *religious aspects* and the *duration* of the Society. The religious aspects were exhibited under the following specifications, viz. :—1. That the Colleges aided were almost exclusively founded by Home Missionaries ; 2. They were founded mainly with a view of raising up a ministry for the West ; 3. All the efforts made for their establishment go upon the supposition that an educated and evangelical ministry constitutes under God the great central instrumentality for the evangelization of the West ; 4. The instructors as well as founders of these Institutions are religious men ; 5. The moral and religious training of the judges, and counsellors, and rulers of the nation, is thus also secured. These Institutions were also blessed with numerous revivals of religion, which were aiding to fill the ranks of the ministry. They were therefore to be regarded as a permanently essential part of the great Home Missionary enterprise at the West, and the claims of the Society consequently came before the Churches invested with all the sacredness of a *religious enterprise*.

As to the *duration* of the Society, it was shown that the whole question turned on two points, viz. :—1. Whether there will be a succession of Institutions at the West, whose exigencies will demand assistance ; and 2. Whether such an organization affords the best method of furnishing this assistance. We need not here repeat the considerations presented in the discussions of these points ; but in a review of the Report, from the pen of a veteran and sagacious Western instructor, some views of the work in which the Society is engaged are given, so important and apposite, that we cannot forbear to quote them. The writer says—

It is impossible that intelligent good men, engaged in founding Christian Society in the New States, should not feel the founding of Colleges to be a part of their work which cannot be neglected without certain and serious detriment. The very same reasonings which led to the founding of Yale and Cambridge, amid the primeval forests of New England, will lead the Christian Missionary, who goes forth to any other wilderness as an apostle of the same faith and the same Christian civilization, to lay foundations for Christian learning at the very beginning of his labors.

I could refer to the individual Missionaries of Christ, who were sent to the few and scattered people along the Banks of the Mississippi, the Illinois, and the Wabash, at the beginning of things in the great States, which are now watered by those streams, who, at the very commencement of their labors in that great wilderness, saw the necessity of laying such foundations so clearly, and felt it so vividly, that it was the burden of their thoughts and prayers by day, and drove sleep from their pillows by night; and who, in the midst of the overhanging forest, or the boundless green of the unbroken prairie, have consecrated to God the spot on which the Christian College was to be reared, with an enthusiasm like that with which pious Israelites returned from the Captivity, and laid the foundations of the new temple.

The founding of a Christian College in its infancy is a want of every new State which is yet to be added to our Union. He therefore who would set a limit to this demand, must set a limit to American emigration. He must point out the power which shall say to that American enterprise and adventure now so rapidly taking possession of the world—Hitherto shall ye come and no farther, or else he must set a limit to our Home Missionary enterprise, and tell us when and where the Christian ministry will cease to follow the emigrant into the wilderness.

How then shall that great and growing want be provided for? In respect to this point, we have some lessons in the past, which we shall do well not speedily to forget. This interest cannot be successfully represented to its friends in the distant older States, by the agents of the several seminaries which may chance to be projected in the new settlements, acting independently and without concert. We have tried that and adhered to it, till it has nearly deprived all our infant colleges of all chance of obtaining the needed sympathy and assistance. It did produce, and if again resorted to would again produce, a state of things which the Churches will not bear, ought not to bear, and cannot bear. It may be regarded as demonstrated by experiment, that this interest must be provided for by one and the same system of agencies, and a common treasury, or be left to the unassisted efforts of its friends in the West.

Another consideration tending powerfully to the same conclusion, is derived from the facilities afforded by such a common treasury, and common supervision of this interest by an organized association, for securing a proper application of funds. I do not think there is much cause to charge those who have been engaged in college building at the West with dishonesty, or that dishonest men will undertake such enterprises in the future. To such men the field is never likely to be inviting. But there is still no small difficulty in procuring a proper appropriation of funds to the cause of learning in a new and unorganized community. Local interests are very numerous and very clamorous, and if each seminary of learning is to be advocated before our churches by its own independent agent, it will not require a very great amount of local strength, to procure a college charter, and a subscription of a few thousand dollars to its funds, and to send an agent abroad for aid. A Collegiate Education Society, controlled by enlightened friends of the cause in the older States, is, so far as I can see, the only remedy which the nature of the

case admits of, and it is a very efficient remedy. If those who feel the necessity of founding Collegiate Institutions in any new community, are aware that it will be needful, in order to obtain the aid which they need from abroad, and which all see to be indispensable to success, that all arrangements be entered into only after a wide and fraternal consultation, and with a cordial and hearty co-operation of all whose co-operation could be reasonably expected; such consultation will be had, and such unity of action secured. Local interests will be laid aside, and all arrangements made under the influence of those public considerations which are alone worthy to be consulted, where the interests of learning and of posterity are at stake. I think it would not be very difficult to prove that the Collegiate Education Society has already done much good in this way, and it will have much better opportunity to exert this sort of influence upon the new fields which are now inviting its labors, than upon those fields where organizations had already been entered into before its influence could be felt.

But this is not by any means the only way in which an association devoted to Collegiate Education, may exert an influence in securing a suitable appropriation of funds. In the new States, which are constantly springing up on our western border, we cannot afford to risk the great interests of learning, upon the success of novel experiments. We have acquired much experience in relation to the founding of Colleges in the New States, during the last twenty years. This knowledge has cost much and is valuable. Our friends who are disposed to aid in extending the influence of liberal learning in the ever receding and extending West, ought to organize a visitatorial power by which they may insist that every seminary applying for their aid, shall, as a condition of receiving it, respect these lessons of experience. If there are men of wealth, who wish to devote their resources to such experiments, and who think the West a favorable field in which to make them, I have no complaint to utter or objection to make. But let them not claim for their untried systems the confidence which can only be extended to them when they shall have been sanctioned by experience. Let them experiment first, and expect general confidence afterwards, and let the Churches be called to aid in the erection of those systems of education only, which have already the sanction of experience. If I mistake not, this statement expresses the views of the great majority of those who aid the cause of Education at the West. Let them then employ such an agency as that of the Collegiate Education Society, and through it exercise not a controlling but a visitatorial supervision. It seems to me that the very conception on which such an association is founded, is also truly grand and noble, that it ought to enlist the interest and co-operation of every enlightened mind. With a rapidity unheard of in the annals of all past colonization, and by a process scarce dreamed of half a century ago, God is giving this great continent to one free and Christian people. And the tide of emigration rests not for an hour. Industry and art, commerce and capital are all in motion, and great secular enterprises are daily springing up, which are fitted to excite the admiration of the world. Shall then the spirit of our fathers, which founded the halls of learning in the forests of New England, slumber? No, it is awake; it organizes an association for carrying the institutions of learning wherever our emigration seeks a home in the Wilderness, an association whose end will never be accomplished till the schools of the prophets have been established over all our vast domain, and provisions made for supplying every portion of our great nation with teaching minds, thoroughly imbued with the principles of the Christian religion. This is surely a grand conception, and ought to gather around it the affections of many hearts, and the co-operation of many hands. It is worthy of our present relations to this continent, and the world, and of our allotted

national destiny. It is fit that we address ourselves with the full power of associated effort, to the gigantic task of providing for that vast domain, which we are covering with our population, and subduing by our hearts, all the vital organs of a complete Christian civilization.

AN OBSTACLE.

On some former occasions we have spoken of the *obstacles* in the midst of which the Society has prosecuted its labors. We may here add, that one of the chief of these has been,—*the unsettled state of the public mind in reference to the continuance of the enterprise.* It had its origin in the peculiar necessities of a limited number of Institutions, but at an early period in its history, others on the same great field applied for aid, and it became necessary to decide the question whether its operations should be *confined* to the five in whose exigencies it had its origin. If so, its existence would of course cease, whenever their wants were met. But no human power could stop the growth of the West, nor the demand for new Institutions, as the tide of population rolled farther and farther towards the Pacific. These demands began to press upon the Society during the very first year of its existence, and at an early day it became doubtful whether it would be possible to meet the wants of the Institutions already upon its list, without embracing within the scope of its objects these new demands, so far as they had a just claim to consideration. The moment the Society should take the position that it could not entertain the question of granting aid in such cases, it would find itself in collision with individual Institutions, if not clusters of such, whose claims would be indisputable; and then, if it did not absolutely fail in the attempt to resuscitate and give permanent life to those for whose special benefit it was organized, it would inevitably be defeated in another of its grand aims, viz.: the relief of the Eastern Churches from multiplied and conflicting appeals in behalf of the same general object.

Under this view of the case, the Board of Directors decided to entertain applications in behalf of new Institutions, and while not a few have been rejected as undeserving of aid, one and another has been added to the original list. The Constitution of the Society fixes no limits in respect to the extent of its field, or the period of its duration, and the Directors have ever felt that it was best to leave those points to be settled by the future developments of Providence. The experiment was a novel one, and it was impossible to decide beforehand how it would result.

In the mean time no little diversity of opinion existed among individuals and churches. The Board had neither the power nor the desire to legislate for them, and the enterprise could make progress only so far as it secured their conviction and hearty approval. It is easy to see how this state of uncertainty would affect the operations of the Society. It would be obviously unwise for the Board, in arranging a system of means, to strike out with a boldness that would be justifiable in a case not experimental, and that might seem to be *demand*ed even by a regard to the highest economy in the end. A temporary character would be given to the *Agencies* of the Society, and the difficulties thereby increased of getting them adequately filled. The churches would not be likely to assign the Society a place among permanent organizations in their systems of benevolence, and this would invest the enterprise, at every step of its progress, with difficulties of a most formidable character. The magnitude of the object to be attained would also be affected, and with that the scale of contributions.

In consequence, however, of results actually produced, and of an accumulation of appeals for aid over a rapidly extending field, every year adds to the number of those who believe that the Society has adopted the best method of promoting the great object to which it is devoted. It is consequently making steady progress in respect to getting a fixed and recognized place among regular objects of benevolence, and the obstacles which had their origin in a state of uncertainty in the public mind, are gradually disappearing.

AGENCIES.

This view of the case is confirmed by the testimony of the Agents of the Society. The Rev. Maçon Grosvenor, in his last Quarterly Report, says:—

You will see from my report when received, that there has been collected on my field, which includes Connecticut, and Hampden and Hampshire Counties in Massachusetts, during the year, about one thousand dollars more than during the previous year. I have felt, however, that the receipts have fallen below, in most instances, what they should be, and yet this increase is very gratifying to my own mind, inasmuch as it has been secured without any increase of expenditure, and with as much infringement on this field by the efforts for permanent endowments, as in any previous years. It is also a decided testimony that the cause has an increasingly firm hold upon the Christian community, the more it is known, which will ultimately secure all the aid it needs. I have this year mainly presented the case as a cause of God, originating in the clear indications of his Providence; and as a necessary branch

of Home Missionary work, eminently needed to supply the Western field with Missionaries ; indeed the only source of future permanent supply. This view has I think made an impression on many minds, and contributed not a little towards giving the cause a permanent place in the annual contributions of the Churches. This is what the cause now needs, and what it must have, and if sufficient effort is made, what it will receive. None have been disposed to turn the cause aside on the ground that it is not a good one, or not necessary. Most pastors who have declined giving it a place, have done so merely because they could not multiply benevolent objects. I have also presented this cause as necessary to furnish the Christian men required to work the necessary machinery for securing missionaries on the Western field, and that from materials found there, and best fitted for the work there to be done. The question has been proposed, Why has this work of supply of missionaries for the West, been allowed to drag slowly and heavily, far in the rear of the preparation of fields for them ? If this work of supply is not made to keep pace with that of preparation, the ultimate result at which all our efforts are directed, viz. the permanent establishment of the institutions and the influences of the Gospel, will fail. To this work then, most manifestly, should our energy and our aid be directed in larger measures. If this is not the call of God, distinctly sounded out from His providences, we are utterly unable to ascertain what that call is. By these views, instilled into the minds of benevolent Christian men, our annual contributions have been increased, and the endowment fund too is accumulated. As evidence of this, one man on my field, who has for years listened to the appeals of our Society, and regularly aided, this year has pledged the infant College in Iowa, five thousand dollars, one half to be paid the present year. One other, if not more than one, has this year remembered one of our Colleges liberally in his last will and testament.

The Rev. Joseph Emerson was absent from his field something more than two months during the summer, on a tour of observation to the West. He travelled some 4500 miles, and visited all the Colleges aided by the Society, with a single exception, viz. Knox College, which he was prevented from doing by floods in Western rivers. In a report of his tour, he gives a list of sixteen inquiries, touching a wide variety of practical points, which he used at each Institution with a view of eliciting definite and reliable information. He says:—

The answers, and other gratifying statements drawn out by these questions, I have now neither time nor room to write. The impression which they produced on my mind was very encouraging, and from all that I saw and heard I was led to entertain a much stronger hope of the speedy enlightenment and evangelization of the West, than I had formerly dared to indulge. I found the interest in Common Schools and internal improvement, much deeper and more general than I had anticipated.

It was gratifying to witness the silent and also *open* influence of the Colleges, to further every enterprise which directly or indirectly promotes the interests of the Church and of good society. I found that the Professors had, by their personal efforts, been greatly instrumental in establishing Common Schools on the very best New England model, which will now stand as valuable examples for the regions where they are. In short, I found the College Officers alive to every social interest, and doing many things out of their professional sphere, which Professors at the East are not expected to do.

I came home feeling stronger in three respects to labor in this cause. 1. In respect to the indispensableness of this work to the West. 2. In respect to the way in which the Colleges aided are doing this work. 3. In respect to the increase of my own knowledge in regard to the Institutions, the Western country, and the Western people.

The Rev. J. M. Ellis says in a recent communication, that he can write "progress" in reference to his field. In evidence of this he states, that by vote of the General Association of New Hampshire at its last meeting:—"We now stand on the list of other chosen benevolent objects in N. H., with time assigned, like the rest."

UNION AGENCIES.

Access to Churches through the pulpit, has ever been regarded by the Board, as absolutely essential to the accomplishment of the objects of the Society. That access however must be secured on a scale of expense that shall justify the prosecution of agencies. But it seemed impracticable to secure these two points in those sections of our field covered by the Central American Education Society, and the Western Education Society, without a union of Agencies for the collection of funds. Such a union was accordingly formed, and has been in operation for the last two years. The agency in the former of the above-named fields, has been performed by the Secretary, and in the latter by the Rev. Ira Ingraham. The number of beneficiaries under the care of the Central Education Society during the last year, has been 33, all but one of whom were connected with the Union Theological Seminary.

The number under the care of the Western Education Society has been 24, all of whom have been connected with Auburn Seminary. The pecuniary results in these sections are kept so distinct from the receipts of the Society elsewhere, that in no case can any funds be diverted from other sections, to promote objects within these localities. As yet, however, it has not been possible to give sufficient power to the movements designed to carry them into effect, to meet all local wants, and at the same time furnish annually a corresponding revenue for the West. Since the union arrangement with the Western Education Society commenced, however, \$13,000 have been given on that field, for the permanent endowment of Western Reserve and Beloit Colleges.

The receipts of the Rev. Ira Ingraham during the year, have been some fifteen per cent. over those of the previ-

ous year. In his report he says :—"Last year there were but six collections for the cause, taken by pastors and stated supplies on this field. This year there have been eighteen thus taken. The increasing demand for thoroughly qualified ministers of the Gospel, is evidently, I think, deepening and extending the conviction that more must be done to furnish a supply both at the East and at the West."

On the field of the Central Education Society, there has been an equal division of funds. At a recent meeting of the Synod of New-York and New Jersey the following resolution was adopted, viz. :—

"That this Synod will unitedly and in good faith co-operate with the Directors of the Central Education Society, in providing for the existing deficiency, and also use their best endeavors to secure an annual collection in all the Churches within the bounds of the Synod, in order to carry into full effect the arrangement between the two Societies."

Negotiations are in progress which we trust will secure such a modification of the arrangement with the Western Education Society, as shall be equitable to this Society, and mutually satisfactory to the parties concerned. Thus, while prosecuting our great Western Mission, we may, in particular sections of the East, blend our influence and efforts with those of local organizations, and thereby not only secure with the more certainty the high ends of the Society, but help to give an impulse to another department of the great work of education for the Christian ministry. And it is worthy of remark, that with the exception of a single College student, all the beneficiaries under the patronage of the above-named Education Societies during the past year, have been connected with Theological Seminaries.

The prejudices under which Education Societies still extensively labor, are no doubt in a great measure to be traced to mistakes and disappointments in respect to young men, which had their origin in the practice of receiving them as beneficiaries in the earlier stages of study, before their characters were developed. That interest, *properly guarded*, naturally blends with the objects prosecuted by this Society, and together they furnish an argument greatly augmented in scope and power by the union. Every Agent whose business it has been to present the twofold argument, has felt these advantages. Were the two interests one, not only in argument but in organization, they would necessarily *modify each other*, and thus present a combination which for compactness, symmetry, and comprehensiveness, could not fail to give them increased effect among the Churches, and furnish perhaps the

highest practicable degree of security against disastrous *reactions*, caused by unduly magnifying and pressing given departments of the great educational system.

PUBLICATIONS.

Vastly more might have been accomplished in past years, had the Society possessed more extensive means of enlightening and moving the public mind. Some of our leading benevolent Societies circulate copies of their periodicals by the million every year. Since the organization of the Society, the following publications have been issued, viz.: 1. Seven Annual Reports. In connection with these Reports were published the Addresses delivered at the several Anniversaries, by the Rev. Drs. Beman, Bacon, Linsley, Peters, Hall, and E. Beecher, Rev. Albert Barnes, and H. W. Beecher, Robert Wilkinson, Esq., and Presidents White, Sturtevant, Smith, Sprecher, and Prof. Conrad. 2. Six Discourses delivered at the several Anniversaries, by Rev. Albert Barnes, and Rev. Drs. Beman, Bacon, Condit, E. Beecher and Skinner. 3. Three Addresses in behalf of the Society, delivered in Tremont Temple, Boston, by Professors Haddock and Park, and the Rev. Dr. Cox. 4. A pamphlet written for the Society by the Rev. Dr. Todd, and entitled "Colleges Essential to the Church of God." 5. Plea for Libraries, by Prof. Porter of Yale College. 6. A Premium Essay on the Educational System of the Puritans as compared with that of the Jesuits, by the same author.

Not much less than 50,000 copies of these several publications have been put in circulation. Together, they would form a volume of permanent value, containing an amount of facts and argument which it would be difficult to find any where else in the same compass. These publications have not been without their effect upon the public mind. A close observer of the operations of the Society, has recently used the following language: "If this Society had raised no funds, it would still deserve the thanks of the nation, for having earnestly advocated the cause of sound learning before the people, and for having made a vigorous and manly effort to call back the popular mind to those systems of social organization and improvement to which our fathers adhered with so much tenacity, and by adhering to which they have accomplished so much for the good of the nation and the world."

FINANCIAL STATEMENT.

General Receipts. From the Treasurer's account (audited by G. M. Tracy, Esq.), it appears that the balance in the Treasury by the last Report, was \$76 29, and the amount received during the year, \$16,962 07. This includes the amount raised under the arrangements existing between this Society and the Central American Education Society, together with the Western Education Society, by which in certain sections joint collections are made under the agencies of this Society, and divided in accordance with principles agreed upon by the respective parties. The above receipts, however, embrace only in part the operations of the year.

Endowment Fund. At the Annual Meeting of the Board in 1848, a rule was adopted which requires "that all subscriptions obtained for endowments, be reported, with the names of the subscribers, to the Treasurer, that they may be acknowledged in connection with the general receipts of the Society." This fund is kept distinct from the ordinary receipts, on the ground that no donations are put into it except by the *direction or consent* of the individual donors.

Amount of donations and subscriptions to the Fund during the year, for the benefit of Marietta College, \$5,144 45. Permanent Scholarship in Beloit College, \$500. Books from an individual, \$25. Total, \$5,669 45.

The following valuable donations in *land* have been received, viz., 600 acres in Illinois, conveyed to the Society by Charles Atwater, Esq., of New Haven, Conn., and 111 acres in the same State, conveyed by Dea. Timothy Stillman, of Wethersfield, Conn. Also 800 acres by John Bradley Esq., and 480 acres by William Johnson, Esq., both of New Haven, given for the benefit of Marietta College. Donations to this Fund may pass through the Treasury of the Society, or go directly to the Institutions for which they are designed, but in all cases of special efforts in behalf of particular Institutions, subscriptions are received and acknowledged by that Institution, as so far forth a redemption of the Society's pledge of aid. To their full amount, therefore, they are really and truly *disbursements*. While they essentially diminish each year the *general receipts* of the Society, yet on the whole they very much increase its resources, and give a corresponding impulse to its work.

Under the operations of the year, there have been expenses and disbursements in connection with the Western Education Society, amounting to \$2,443 77. Amount credited to Central

Education Society, \$2,053 44. Salary and travelling expenses of Secretary, compensation to Treasurer and Financial Agent, office rent, postage, stationery, expense of public meetings, &c., \$2,056 69. Salaries of other Agents, and expenses connected with their agencies, \$3,090 82. Printing Annual Report, Annual Discourse, and other documents, including the stereotyping and publication of Premium Essay on the Educational System of the Puritans and Jesuits, \$701 93. Balance in the Treasury after the disbursements of the year, \$369 25.

POLICY OF THE SOCIETY.

In no one respect, perhaps, do the benefits of the Society more strikingly appear, than in the policy adopted with regard to the continuation of aid to each Institution upon its list—till such time as it can be safely left to rely alone upon Western resources. A generous-hearted man once said to an agent of the Society, that he had contributed to Western Reserve College for twelve years, and that an Institution which could not take care of itself after that length of time, was not worth having. His heart was right, but his head wrong. Had the destiny of that Institution been in his hands, with all his generosity its doom would inevitably have been sealed. But his case is by no means a solitary one, even in the vicinity of Institutions half a century old but still in want. Were such views suffered to prevail, we might commence our cordon of Institutions on the eastern edge of the Great Valley, and start for the Pacific. But the first would be abandoned before its permanent existence was secured, in order to start a second, and then the second abandoned for the benefit of a third, and so on, till the monuments of our folly should stretch to the Western Ocean, and along the whole line the finger of scorn be pointed, and the taunting declaration uttered, "these men began to build, and were not able to finish."

Were the Institutions now upon the list of the Society soliciting aid among the Eastern Churches, each entirely on its own account, other things being equal, those which had been longest on the field would have least prospect of success. The new enterprise, with multitudes, would be the special favorite, and the measure of their liberality would depend, not only upon the *freshness of the claim*, but upon the *relative distance of the Institution towards the setting sun*.

Here the Society comes in as a most admirable regulator. By a virtual compact among the Institutions which are aided, it becomes the director of their movements upon the Eastern

field. And in all the decisions of the Board of Directors, the relations of each to the others, and of the whole to the great field, are considered, and thus the enterprise is carried above mere local influences and limited views, and the highest practicable security is furnished, perhaps, that it will be judiciously and safely conducted.

It ought here to be remembered that the Society does not continue aid to any Institution, till its absolute and final endowment is secured, but only brings it forward to a point where it can sustain life, and be left in safety to rely upon resources gathered from its own field. It then passes its minority, but its grand developments are to come. The accumulation of means to do its sublime work, is to go on through the successive ages of its history.

The difficulties already alluded to, and which, so far as the relations of the several Institutions to each other are concerned, the Society is supposed to obviate, operate, nevertheless, with great force in respect to the whole enterprise in which it is engaged. It is based upon deep and far-reaching principles, and the results at which it aims, in the view of multitudes, seem so remote, that as motives to *present* effort and *present* liberality, they have but feeble power over the mind. These individuals are too much in haste to evangelize, to count the real cost of saving the West. Without sitting down first, and consulting "whether with ten thousand," they are "able to meet him that cometh against" them "with twenty thousand" they rush to the contest, and raise the shout of victory, when the battle is but just begun, then push rapidly on to new and similar conquests. But ere long they find the enemy in great strength intrenched in their rear, and from point to point the battle must be fought over again, or the cause be irretrievably lost.

Disappointment of course ensues, and the public mind, so far as affected by these delusive views, sinks from the highest pitch of expectation, to a point bordering on despair. Then to muster forces for a new conflict, is much like rallying and combining the scattered and dispirited detachments of a routed army.

Efforts like those above described, have been very much stimulated by fixing *conjectural periods*, within whose limits the *destiny* of the West was to be decided. One earnest mind puts the limits perhaps, ten years distant—another twenty or twenty-five, and so on. It would be difficult to say how many of those limits we have already passed, but the final destiny of the West is yet among the deep mysteries of Providence. It is easy to see how theoretic views of this description will

affect the character of the practical efforts of the Church. If the hinge of destiny is only *ten* or *twenty* years distant, then the strength of the Churches must be made to bear upon those influences that can be brought into *speedy* action, and however important given instrumentalities and influences may be to *subsequent* periods or to future ages, it is regarded as a waste of energy and resources to *divert* any thing from what is needed to meet the PRESENT EMERGENCY. Before the College can be reared, or a young man even passed through the regular course of study, the *crisis* may be well-nigh passed.

It is true that a voice like that of Gabriel sounds in the ears of the followers of Christ, to rouse them to *present* effort, and motives of incalculable strength urge them to increase a thousand fold *immediately operating* influences, and thus make all possible haste in the sublimest work that ever pressed upon the Church; but if these limited periods, for the time being, bound the scope of our vision, at the beginning of each successive one, we shall not only be forced back to our starting point, but compelled to begin anew under fearfully accumulated disadvantages.

The heterogeneous character of our Western population gives great force to these views. There, are to be found thrown together the representatives of almost every nation in the Old World as well as the New, each with his own language, his own plans, his own prejudices, his own religion. "The antagonistic elements are in contact, but refuse to unite; and as yet no agent has been found sufficiently potent to reduce them to unity. The iron is mixed with miry clay, and so repellant are the elements of society there, that they cannot cleave to one another, even as iron is not mixed with clay. As yet, no common sympathy binds them together, no great heart sends its generous blood throughout the system to impart to each member a healthful and vigorous vitality."

It is sheer delusion, therefore, to suppose that moral influence can be applied at one extremity, and like an electric current in an uninterrupted circuit, made to pervade the whole mass. There may be occasional and sudden flashes of power producing marvellous results. But these are the *exceptions* not the rule. Their very effect upon the mind shows this, as a single eclipse will make more impression than a thousand regular settings of the sun. In the moral, as well as in the natural world, "seedtime and harvest" succeed each other. Their exact periods are not subjects of human calculation. Seed may "lie buried long in dust," yet the grand succession goes on in accordance with established laws, and in arranging our system of means for the universal establishment of the

Kingdom of Christ—those *laws* and not their exception should be our rule. We must expect to gather fruit unto eternal life only by waiting the operation of the divine law of development—"first the blade, then the ear, then the full corn in the ear."

In some important respects we may learn wisdom from Rome. Her votaries do nothing simply for the present, nothing by excitement and impulse. There is something sublime in the wide sweep of their plans, and the coolness, the patience, and the indomitable energy with which they execute them.

MARIETTA COLLEGE.

In our last Report it was stated that \$5000 had been subscribed in Lee, Mass., and \$2000 in Hartford, Con., for the special benefit of Marietta College, and that if some \$11,000 in addition could be secured, that Institution would be able to follow the example of Western Reserve College and Lane Theological Seminary,* by relinquishing all farther claim upon the Society, and leaving the Eastern field. The hope was then expressed, that by the next Anniversary, this point might be reached, but a balance of some \$4000 is still needed. This amount, we trust, may be secured without further labor from the officers of the Institution.

* The following testimonial from the pen of Prof. Allen, of Lane Seminary, appeared in the Central Christian Herald published at Cincinnati, Ohio:—

"MR. EDITOR—In the sketch of the history of Lane Seminary, prepared in great haste, and published in your paper week before last, one important topic was unintentionally omitted. I mean the aid rendered to the Seminary, by what is commonly known as the College Society. It is the more important to notice this, among the special interpositions of Providence in our behalf, inasmuch as it came at one of the most critical periods of our financial history. When advancing age obliged the President to resign his pastoral charge, and throw himself entirely upon the Seminary for support, our funds were at the lowest point of depression. The Professorship of Theology was entirely lost, heavy debts were pressing, and the income would not meet the salaries of the other professors. In this juncture, the appeal to friends East and West was made for the means of paying the salary of the President, until the income of the Institution could be enlarged. To this appeal, a prompt response was given, the benefactions of Eastern friends being sent chiefly through the College Society, and in this way the salary of the President continued to be paid, up to the time of his resignation.

This relief was of inestimable importance to the institution. But for it, a temporary suspension, or a debt which would have crippled its energies for a long time to come, must have been the result.

That Society has done, and is doing a similar work, for many of our Western Colleges, whose usefulness, and indeed, whose very existence was put in peril by the financial revolutions of 1837-40. To those who, through its agency, have come to our relief, a debt of gratitude is accumulating on the part of the West, which can never be discharged. Its name will go down to posterity, as among the most important agencies which have given permanence and power to the Institutions of learning, destined most richly to bless this Western world.

Secretary.

ILLINOIS COLLEGE.

The President, in behalf of the Trustees, renews their application for aid. He says:—

It was my expectation that we should only fall short of sufficient income by the salary of one Professor. But our resources have been so long scanty, and our premises had so far gone out of repair, that we shall for years to come feel pressed to expend more in this way than we shall know how to spare. Still our principle is to expend nothing on our buildings, till we have means which can be appropriated to them without inconvenience. It is also indispensable that something be done for our Library, yearly.

We hope the Society will take encouragement from the consideration, that though our expenses are somewhat increased, our deficiency is annually diminishing. We do hope that the day is not very distant when neither we shall have to tell nor you to hear of our deficit any longer.

The subscription to our Permanent Fund has been increased during the year by some \$9,000, making in all about \$34,000, leaving \$16,000 yet to be made up. In the region around us, I see not where any thing now can be obtained to any considerable amount. It is my conviction that we are *shut up* to the necessity of raising on the Eastern field what we lack of \$50,000. We have worked hard, *very hard*, at home, and have obtained more from this field than the most sanguine deemed it possible to raise. The sum we ask is only enough to endow a single Professorship in an Eastern College.

There are reasons of great urgency why this College should *at once* be placed on an ample basis, and rendered strong and efficient. No man can appreciate how important is its position, except by intimate personal acquaintance. In the very heart of a tract of country exceeding by far any other portion of this State in natural resources, if not indeed any other portion of the whole West; destined to be in a few months by railroad one of the most accessible points in the whole Valley; surrounded by a group of State Institutions for the education of the deaf and dumb, and a Retreat for the insane, which are most liberally sustained from the public Treasury; and having also immediately by its side a Female Seminary, which is most liberally sustained by the Methodist Episcopal Church; the friends of *learning*, without regard to sectional interests, should place this College in a condition of efficiency corresponding to its geographical position, and the great destiny to which the Providence of God seems to be inviting it. I feel my own inadequacy to meet the great demands which the time and the place are making upon us. But there must be men here who can meet them, and they must have the instruments appropriate to the work they are called to do. I hope, therefore, that another year will not pass by till our endowment shall have been completed.

WABASH COLLEGE.

No very marked change has taken place during the year, in the pecuniary condition of this Institution. About \$4000 have been raised for its benefit within the bounds of the State of Indiana. The Trustees have resolved to erect two buildings, as soon as the liberality of the friends of the Insti-

tution in Indiana shall put it in their power. A large one, embracing eleven apartments, for chapel, library, philosophical apparatus, chemical laboratory, mineralogical cabinet, lecture rooms, recitation room and Society halls; the other for the accommodation of the Normal School. At the meeting of the Synod of Wabash in September last, a paper on education was adopted, which contains an earnest appeal to the Churches in that State, in behalf of the College, from which we make the following extract :—

In turning your attention to Wabash College, at Crawfordsville, we would, first of all, call upon you to unite with us, in rendering thanks to our Father in heaven, for the display of his mercy to that beloved institution. In the beginning of the year, the Holy Spirit was poured out from on high upon it. The brethren of the Faculty and the students were greatly revived, encouraged, and strengthened; and some fifteen of the students were, in the judgment of charity, turned from darkness unto light, from the power of Satan to God. About two-thirds of all the students were, at the close of the term, professors of religion. The fact that the Holy Spirit has been poured out on the institution eight several times, in thirteen years, resulting in the conversion of more than one hundred students, is the highest evidence that our heavenly Father smiles on the enterprise. We rejoice to know that the institution was never in a more prosperous condition, or one that more inspired our hopes. The Faculty command our confidence, as men of talents and learning, of unwearied diligence and self-denial, of piety and prayer, to whom the Church may safely commit her sons, with assured confidence that they will exercise fostering care to lead them in the path of learning and piety. We never had a more promising company of young men; and our highest hopes are centred in it as the fountain from whence streams shall flow that shall gladden the Churches of our God.

We wish to correct an error, which we think has influenced some minds. *The institution does not support itself.* It has received essential aid every year, for the last seven years, from the eastern society for the aid of western colleges. **WITHOUT THIS AID, THE COLLEGE WOULD HAVE BEEN RUINED,** and even with this important help, it has failed to meet its current expenses.

In addition to its regular course of study, the corporation have organized a normal school, for the instruction of teachers. In this department, young men will be carried through a course of studies, which will eminently qualify them to become successful teachers in our district schools. They will attend the scientific lectures in the college. They will be taught by its professors, and will share in all those moral and religious privileges which have already been blessed to so many of the students; and we have every confidence that this department will raise up a multitude, who will make teaching their profession, and who will prove an honor and a blessing to our country.

BELOIT COLLEGE.

The President of the Institution writes :—

I am instructed in behalf of the Board of Trustees of Beloit College, to make application for the aid of your Society to be continued to this institution

for the year to come. The accompanying financial statement and general report, will give in the most concise form, a view of the present condition of the College and of our actual wants. From the readiness with which you have extended your warm sympathy and timely assistance in the years past of our history, I infer that I need go into no labored argument to urge this request. Our experience during the year just closed, has only added force to the considerations presented in our previous applications. The measure of success which by the blessing of God, we have realized, gives us great encouragement for the further prosecution of our enterprise, and will, I doubt not, be esteemed by you, an additional reason for continuing to us the fostering care and support of the Society, by which we have been enabled to make so auspicious a beginning. If we may but a few years longer, enjoy the confidence of the Christian public and the favor of God, as we have done thus far, Beloit College will soon secure a firm foundation for its fixed establishment, and may safely relieve the Society from any further outlay in its behalf. We labor, and hope, and pray for this consummation, not because we are in haste to break our happy connection with you as patrons and friends of our cause, but that you may be the more free to extend the range of your beneficent work to the newer regions which lie beyond us. The principal additions to the permanent property of the College were made at the beginning of the year, and were reported in the last application. The general report of the College which will accompany this, will give a view of the property of the Institution as it now stands. We are now warranted in calling Mrs. Hale's donation of lands in Illinois 15,000, instead of 10,000, as set down last year.

A variety of circumstances has prevented the sale, to any extent, of our real estate, and hence the income from that source will not be much increased. The settlement of some questions respecting the location of railroads, will facilitate sales hereafter. We hope to bring considerable of our property into a productive form before the close of another year.

In view of the state of the country for the past year, it has not been deemed advisable to press the work of raising subscriptions in this region. But little has therefore been accomplished. A vigorous effort will however be made during the coming autumn, with fair prospect of considerable success.

KNOX COLLEGE.

The following application for continued aid to this Institution, will show its present condition and prospects:—

The Executive Committee of the Board of Trust of Knox College, hereby renew their application for aid to the Society for promoting Collegiate and Theological Education at the West. We would thankfully acknowledge the receipt of past favors, by which our Institution has been raised from a state of depression to a state of comparative prosperity. We feel confident that the aid thus far received by this Institution, has been applied in accordance with the design and policy of your Society, and that the results, as far as they are developed, would be most gratifying and satisfactory to the donors, could they witness them as we do.

We have received a communication from your Board, prepared at their request, by Henry White, Esq. In reply, permit us to say, that whatever incidental evils may be connected with our plan of scholarships, it is to these mainly that our institution is indebted for its endowment and much of its past usefulness.

The men who bought those "forty farms," paid on an average, \$5 per acre, when they could have entered just as good land in adjoining townships for one fourth of that sum. They paid three dollars and seventy-five cents extra, for the sake of founding a College, not for themselves merely, but for the West and for the world. The scholarships were to them only a nominal equivalent for their money.

The amount of scholarship scrip originally issued, is already one half cancelled, and the remainder will diminish the amount of cash receipts for tuition, from year to year, in a constantly decreasing ratio. This will be apparent if you reflect that a portion of the scholarship scrip issued, was for 25 years, and a part for one half that time. The latter class is principally used up already. And further, the annual increase in our number of pupils, must also increase our cash receipts for tuition.

By concentrating the scholarships on the College, the cash receipts in the preparatory department are increased, and these go into the College Treasury, and help sustain the College officers. The only difference is, that in College, a scholarship entitles the holder to tuition and room rent, and in the academy, merely to tuition, making a difference of about six dollars a year. But we have survived the payment of one-half the scholarship scrip originally issued, and have thus passed the climax of difficulty from this source, with less embarrassment than might have been expected.

With your aid and that of one or two other friends, our debt has been gradually diminished, and we are able to report it now as cancelled. But our faculty have performed extra service, and for less compensation than is paid in almost any other institution. We have employed an additional professor in the department of Chemistry, for the present year, and our expenses for instruction must continue to increase as fast as our means will allow, for some time to come. We have erected buildings the past summer to the amount of \$5,000. We must soon have our main building, and in the mean time we are greatly in need of an addition to our Library and apparatus. We herewith submit to you a schedule of our receipts and expenditures, prepared by our Treasurer. We most earnestly desire the continuance of your benefactions another year.

WITTENBERG COLLEGE.

We make the following extracts from the annual application for aid in behalf of this Institution, forwarded by Prof. Conrad :—

Present and future efforts on our own field, both West and East.—The Board of Directors at their last meeting in August, appointed an agent to visit the Churches connected with the Synods pertaining to the Institution, and endeavor to obtain subscriptions, amounting to at least \$100 annually, for five years, in each pastoral charge. The matter was presented a few weeks ago at the meeting of the Wittenberg Synod, a resolution was passed, inviting the agent into their churches, and their co-operation pledged. He is now at work, and will visit all the Synods in our field. From this effort we hope to secure four or five thousand dollars a year, for five years. The efforts of our Eastern Institutions are such now, that we deem it improper for the present to continue our efforts on their field. We hope to secure \$10,000 from that quarter, but do not think it advisable to make the effort until next fall.

The labors performed by the Professors.—There are at present but four of us carrying on the College classes, besides the instruction imparted by Dr. Sprecher and Prof. Conrad, to the Theological students. Two teach 6 hours

a day, Dr. Sprecher 4 hours a day, and Prof. Conrad 3 hours, besides taking the pastoral supervision of the College Church. Two other congregations are supplied by us, so that besides our teaching, we supply three congregations with the bread of life. We intended calling another professor, and relieving ourselves of all pastoral work, but having just completed our building, being pressed on every side by our liabilities and wants, we determined to bear this heavy burden another year, hoping that relief might then come.

The character and labors of the students.—While we have been compelled to administer discipline in a few cases, the general character of the students is good, their industry commendable, and their success in study very encouraging. *They sustain from twelve to fifteen Sabbath Schools* around Springfield, and a large number have acted as Colporteurs for the American Tract Society during the spring and fall vacations. About one-half of those who come from the churches are candidates for the ministry. Four of the eight graduates have the ministry in view. The present session is now opening under very flattering auspices.

The wants of our field of labor, and the success of our efforts in supplying it with the bread of life.—Six years ago when our institution was established, there was one Synod and about twenty ministers, sympathizing with us, while now, there are four Synods, and more than one hundred ministers around us. It is true, that most are Home Missionaries, laboring under great self-denial, but with encouraging success. More than half of all who left our Institution have been, and are, Home Missionaries. But what are those in such a field! There are ten or twelve charges, with churches organized, and ready, either entirely, or in part to support ministers around us *vacant*. While in every quarter the cry comes up to us from our scattered sheep, "Send us a minister." One of our students settled in Columbus, Ind., where we never had a minister, and found more than 150 of our members scattered around, whom he has organized into congregations, and whom he is supplying with the Gospel, and *the West is full of such places*. From the East we cannot expect an adequate supply. We are therefore thrown upon our own exertions, and with God's help, we intend making more effort than ever, to induce our parents to educate their sons, and to win the sons to God that he may call them to the ministry. We instructed our agent to do all he can in that way, as well as in getting subscriptions. We feel that we must draw out ten, where heretofore we have furnished but one for the Lord's ministry. So far then as our success on this field is concerned, we have reason to thank God and take courage, and when we look at this immense territory we know that our Institution is the hope of much of it.

Finally, *our application for an increase of annual aid*—Realizing what our wants would be at this time, we stated before, that we must have about \$5000 cash to meet them; that on our field we could not at once secure it, and hence, hoped to be permitted to present our claim on the field of the Society, in New England. The time when we expected to do this was last spring, but as other Institutions had occupied it, and it was thought advisable not to crowd ours upon it at the same time, your Secretary asked whether we could not get along by having our annual contribution increased to \$1000, and repeated for five years, thus giving us \$5000 in regular aid, instead of the special aid of \$5000, to be raised in New England. After various expedients, we succeeded in so arranging our pecuniary affairs, that however pressing they might be, we could satisfy them, by holding out to them our hopes from New England and all other sources. In view, then, of our condition and prospects, we respectfully ask that our annual appropriation be increased to \$1000, with the aid of which we think we can meet our current expenses, and save towards an endowment, the balance of subscriptions in the East, given to sustain our

Theological Professors for five years. With this aid, and the effort now making by our agent on our Western field, and the hope we have, that after next fall we can receive further encouragement from our own Church in the East, we believe we can in five years permanently endow the whole Institution.

REVIVALS AND CONCERT OF PRAYER.

The pecuniary results of such Institutions have their importance, but are as nothing in comparison with their spiritual interests. We are happy, therefore, to be able to report, that in answer to prayer, and as a blessing on the steady appliance of religious influence, the Lord has graciously revived his work, during the last year, in four out of the six Institutions aided by the Society.

1. *Wabash College*.—The Officers of the Institution write:—

About the first of February there began to be felt a strong desire by some hearts in College for the Spirit's gracious visitation. The seriousness commenced early in the session, and increased in depth and power until the Concert of Prayer for Colleges, when a great impulse was given to the work of God. The feeling extended to a large number, manifesting itself in more frequent and earnest prayer for the blessing, and a readiness to remove every hindrance. This was seen in a self-searching confession and re-consecration, which has characterized in no small degree this work of God. Some abandoned old hopes and sought new; others returned from long and bitter backsliding, with free and self-prompted confession, to the forsaken prayer-meeting, the neglected closet, and the corresponding duties of a life of godliness.

Such was the work in the hearts of Christians. Contemporaneous with this revival of Christian graces in God's people, was observed a corresponding thoughtfulness in some few minds. This soon resulted in a deep seriousness of a large number; and the solemn inquiry, "What shall we do to be saved?" was heard from many a burdened soul. Clear, faithful, and pungent *presentation of truth*, was the prominent instrumentality employed by the Spirit in the origin and progress of this work of grace.

Fifteen have obtained hope. Of the *forty-three* in the College classes, only *nine* profess to be without hope. All the members of the Senior and Junior classes are professors of religion. Of the former, five of the seven have made a profession since their connection with the College; and of the latter, *four* of the eight have become hopefully pious within the same period. Nearly two-thirds of our whole number appear to be truly pious.

The augmented faith, prayer and holiness of the professors of religion in College, is not the least of the valuable results of this heavenly visitation. The devotedness, zeal, fidelity, and Christian stability, attained by them in this revival, will be powerfully felt hereafter, in the communities where they may be established, especially in those churches where any of them may be called to minister. *No class has ever graduated here without having enjoyed from one to four revivals of religion.* The recent work of grace is the fourth during the last four years.

It is worthy of notice that the Annual Concert of Prayer for Colleges

has always been observed at this Institution, with deep interest. The *eight* revivals enjoyed since 1838, have all occurred in close connection with this holy convocation. This year the commencement of the revival preceded the Concert; and some of its first fruits were permitted to participate in the thanksgivings and supplications of the occasion.

Of the *sixty-five* graduates of this College, all but sixteen were professors of religion when they completed their course of study; while the next two classes give promise of presenting unbroken bands of professed followers of the Saviour, and furnishing the remarkable fact that one-half of its first fourteen classes were all professedly pious, and that *four-fifths* of all its alumni went forth from their Alma Mater the enrolled servants of the living God. To his grace let all the praise be ascribed by those who pray for its prosperity.

2. Beloit College.—The President writes :—

A few facts respecting the religious interests of the College will be in place here, and will perhaps help to bring your cause before the Churches in its true character, *as most intimately connected with the advancement of the Redeemer's kingdom.*

The first steps towards the founding of this College were taken by Home Missionaries, whose chief aim was to establish an institution of learning to subserve the interests of religion in this region. From the beginning to the present time, this object has been the prominent one before the minds of the Trustees and Faculty. Amid their many anxieties for its prosperous growth, they have been most solicitous that it may gain and maintain a character for piety, such that the Holy Ghost shall abide in it for the regeneration and sanctification of its students, and that all the influences which go forth from it, may be for the edification of the Church and the conversion of the ungodly. The sympathies and prayers of the Churches around us, are esteemed of much importance for the securing of this result. We have the most gratifying evidence that the Presbyterian and Congregational Churches, and even many of other denominations, which lie within the circle of our action, do look to this College with desire and prayer and hope for its prosperity. The warm-hearted interest and affection of Christians through this region, seem to be clustered around our enterprise as one identified with the cause of Christ. Many worldly-minded persons seem also to appreciate the religious character already gained for the Institution as an excellence, and they desire our prosperity for the sake of the general influence of such an institution on society.

Another important item, is the gathering in of pious young men to be trained mostly for the gospel ministry. On this point we are able to report favorably. All the three who first constituted our graduating class are hopefully pious. Two of them intend to be ministers. Their influence through the whole of their course, has been healthful on the spirit of piety in the institution. It will live after them. The four members of the next class are professedly pious, and two of them are seeking the ministry. Of the eight who made up our Freshman class at the close of the year, five are members of the church, and three have already fixed their choice on the ministerial profession. About half of the members of the Preparatory Department are hopefully pious, and a considerable part of them are studying for the sacred office. Our English department embraces a smaller proportion of pious students, but there are many who evince a decided Christian character. Several who entered this department designing only to prepare for business, have passed into the other department, and commenced studying for the ministry. The presence of our College has drawn from the Churches several young men of

promising ability and evident piety, who have consecrated themselves to the same holy calling, and are now with us in preparation for it. The anniversary of the Education Society of Wisconsin and Northern Illinois, which was held in connection with our recent Commencement, developed a deep sense on the part of a large number of ministers present, of the need of earnest efforts to raise up ministers in the West for the West, and we are assured that much will be done in the year to come, to give this direction to the thoughts and plans of Christian young men, as well as to raise means for the assistance of those who are in need.

A third point to be noticed here, is the tone of piety maintained in the College. Taking our College community as a whole, the proportion of converted persons in it is far greater than that of the most favored communities in this region, and the type of piety is fully up to the standard of our best Churches. The students have well sustained a weekly prayer-meeting among themselves. They are also disposed to improve such opportunities as are presented for doing good. During the summer term six Sabbath Schools were kept up by the students, with much interest, in neighborhoods a little out of the village, where rarely any other means of grace are enjoyed.

The last year has been marked by some tokens of the peculiar presence of the Holy Spirit among us. During the last winter six of our students were hopefully converted, and appeared, at the close of the year, established in the faith of the gospel. The graces of many of the older Christians were quickened, and our faith and hope in God were greatly encouraged.

This is the *bright side* of the picture. In connection and yet in contrast with these things, we are made sensible in various ways of the strong irreligious influence which so predominates at the West. The feeble Churches whose sympathy and aid are so cheering to us, form but a small part of the population of this region. The great majority of those in whose hands are the wealth and political influence of the country, have little regard for our enterprise, because they esteem not the Master in whose cause it has been undertaken. We have among our students representatives of almost every school of error and infidelity to be found on this field, so fertile in such rank moral poison. And that spirit of insubordination which is the very essence of rebellion against God, and the legitimate fruit of irreligious training at home, develops itself in ways to perplex and grieve us. We tremble at the thought of these influences gaining the ascendancy. We are stimulated by them to greater efforts, under the conviction that our only security against such a catastrophe, is in a humble waiting on God, with the most vigorous cultivation of the spirit of piety in all under our charge, according to our wisdom and ability.

In another aspect the presence of this unsanctified mind is a fact not to be regretted. It furnishes fit material on which we may operate directly, with such religious influence as we can exert, and hope of good results. It is no unimportant part of our work to labor for the conversion of those who are with us endowed with talent and many interesting qualities, but altogether deficient in the element of godliness. We take the testimony of some who find fault with the College for its high religious character, as more in our favor than against us. We stand upon the principle and make no secret of it any where, that our labor in the intellectual cultivation of our students, is to be subservient, so far as we can make it so, to the furtherance of religion in the Catholic spirit of the Gospel.

If to educate the children of the Church, to train ministers of the Gospel, to cultivate piety, and to labor for the conversion of souls, and to seek the general advancement of Christianity, constitute a religious work, then is ours in aim, certainly, a religious work. By God's blessing we are permitted

to say, that thus far it has been, in result, not an utter failure. Our earnest prayers are offered continually for an ever increasing success in this respect.

3. *Knox College*.—The President of the Institution says : “During the last year, between fifty and sixty of our students, including one at least in each of the College classes, were hopelessly converted to Christ.”

4. *Wittenberg College*.—Prof. Conrad writes :—

We suspended all our College exercises on the day of the Concert of Prayer, and met morning and evening in our Lecture Room. These meetings were deeply solemn. As God had greatly revived us before this, every heart was filled with gratitude for God's mercies granted our own Institutions, as well as others, from year to year, and the strong desires of all hearts for continued mercies, were manifested almost in “groanings which cannot be uttered.” Our meetings were deeply solemn, and produced clearer views of the importance of Colleges and Seminaries, and awakened ardent desires for their prosperity.

We have been visited by a most precious revival of religion. In the beginning of the new year we commenced special religious services. In our social meetings in the week previous, there was manifest deep self-abasement among professors, and a spirit of self-renunciation manifested itself very generally. All seemed to feel the importance of special divine influence, and God was earnestly and perseveringly besought at the throne of grace, for the outpouring of his Spirit, and so wonderfully did Jehovah manifest himself, that quite a number were convicted of sin under the first sermon addressed to the impenitent. From night to night, and day to day, the truth was declared, and never returned void, but constantly accomplished that whereunto God had sent it, viz. the conviction and conversion of sinners.

So deep and general was the religious interest in College, that, during a whole week, almost none seemed desirous to prosecute their studies, and nearly all gave their attention to the preached word. The inquiry meetings were awful in their silent solemnity. These gracious influences continued more than three weeks, during which, about twenty-five of our students professedly gave themselves to Jesus, leaving a small proportion of our whole number in an unconverted state. They have been under special religious instruction ever since, and we expect to receive them to the fellowship of the Saints next Lord's day. One-half of them will devote themselves to the ministry, and among them are some of the most promising in the College. Some of the most inveterate characters were subdued by the grace of God in this revival. We then felt, and now feel, that much of our hope in supplying our bleeding Churches with a devoted ministry, is based upon College revivals.

It is evident from the preceding narratives, that College revivals, as to their causes, their progress and results, are similar to revivals elsewhere. They come as a blessing on pungent exhibitions of the truth, and faithful Christian effort, and in answer to believing, agonizing prayer. College life with all its perils, in respect to the interests of the soul, has also its advantages. A distinguished Professor after an experience of thirty years in a New England College, made the following declara-

tion. "There is no such audience [as that composed of students] to preach to—certainly none compelled to attendance so quick to see, so sensible to feel, the glorious truth, the transcendent beauty of the religion of the Son of God, and it seems to me, the Gospel has nowhere achieved so certain and fruitful triumphs. Clear logic, and a warm heart, are never more certain to be appreciated than by an assembly of young men, too cultivated not to feel the force of argument, and still too generous not to refuse their homage to true goodness. We hear a great deal of the dangers of College, and yet I know of no place so safe for a son as a well-principled, well-ordered seat of science, nor any discipline so likely, with God's blessing, to preserve him from the dangers of the critical age of incipient manhood, as the discipline of good learning and Christian philosophy."

The President of Wabash College recently made use of the following language: "I have no doubt whatever, after an observation of ten years, that a young man is safer against moral corruption in this Institution, than in any common community in Indiana—that he is more likely to fall under religious and converting influences here, than in any village society or congregation known to us in these new countries."

Not a few seem to have the impression, that all the infidelity and vice that exist in Colleges are generated there, and are the natural, if not necessary results of the College system, and that revivals in these Institutions generally occur, in spite of these evil influences. But the above statements of the President of Beloit College, are in point to show how such Institutions reflect the state of morals, and the religious opinion of the communities with which they are surrounded. At one time, Yale College seemed given up to infidelity. In the year 1799, there were but two professors of religion in the Senior class, one in the Junior, none in the Sophomore, and only one in the Freshman class. But this state of things was only an index of what existed in the surrounding community. Yale College did not generate the infidelity. From the year 1796 to 1801, it is supposed, that exclusive of College, there were but three individuals in the city of New Haven, under twenty-five years of age, who were under the obligations of a public profession of the religion of Christ. It was within the walls of that venerable Institution, that infidelity received its first effectual check, and there, in this respect, the captivity of Zion began to be turned. "The sermons of President Dwight on Infidelity," says a late writer, "converted the College." From that high seat of intellectual power, the desolating tide was rolled back, and the land redeemed. But had not such a champion for the truth occu-

pied that commanding position, who can tell how far, and how long the withering curse might have been felt.

All this shows the immeasurable importance of having our seats of learning, not only based upon the principles of religion, but filled with Christian instructors, who shall create a religious atmosphere, and bring the living power of Christianity to bear perpetually on the minds of those who are committed to their care. Otherwise our Institutions of learning will become centres of infidelity, and every species of error and irreligion; and, consequently, send out a poisonous influence, whose deadly effects shall be felt through the whole framework of society.

ARGUMENT FROM INCREASE OF POPULATION.

Two great facts lie upon the very *surface* of our history as a nation, viz. the *slowness* of the increase of population for one hundred and fifty years or more, from the first settlement of the country, and the subsequent *rapidity* of that increase. The moral results dependent upon this comparative increase in successive periods, when considered in respect to *character* as well as numbers, are of the very highest interest to every Christian and philanthropist, and they form a subject of inquiry very closely related to the work in which this Society, in common with other benevolent organizations, is engaged.

Nothing in human history is more sublime or wonderful, than the unfoldings of Divine Providence in reference to this country. Not to dwell on the fact, that some fifty-five centuries in the history of the world had elapsed when the knowledge of its existence was conveyed by Columbus to the inhabitants of the Old World, it is well known that, long after the discovery, all attempts to colonize or settle New England, for the mere purposes of gain or trade, were signal failures. "The design of those attempts," says Cotton Mather, "being aimed no higher than the advancement of some worldly interest, a constant series of disasters confounded them till a plantation was erected upon the nobler designs of Christianity." Kingdoms were "sifted" in order to find such men as would preface their first civil compact framed on board the Mayflower, with the solemn declaration; "In the name of God, Amen. Having undertaken for the glory of God, and the advancement of the Christian faith, a voyage to plant the first colony in Northern Virginia," as New England was then called. From the very first, they were tremblingly alive to every influ-

ence which might in any measure tend to defeat that design. They were distressed because *one* openly immoral and wicked man, by some "unaccountable trickery," was shuffled in among them, and so brought the contagion of his example with the first Colony. Some others of a similar character, subsequently introduced by the Merchant Adventurers, were *shipped back* to England at the expense of the Colony.

At this early period two facts were constantly coincident, viz., the slowness of the increase of population, and the *homogeneity* of that increase. The Plymouth colony at its commencement, numbered only one hundred and one individuals, and that of Massachusetts Bay about one hundred. The population of the former did not exceed three hundred ten years after the arrival of the May Flower, and the whole number of emigrants to New England for the first twenty years of its history, did not much exceed twenty-one thousand, constituting some four thousand families. After this the importation of settlers ceased, the motives to emigration having been removed by a change of affairs in England, so that for the next twenty years very little addition was made to the population of the colonies from this source. The entire population of New England in 1675, was only 55,000, and that of the twelve oldest states did not exceed 200,000 in 1688, more than eighty years after the first settlement of Jamestown.

This slowness of increase gave time for the nation to consolidate and work out the great experiment of a free government. The true principles of civil and religious freedom had opportunity to take deep root, and moral and religious influences to get full possession of the national mind and heart. A divine hand seems almost *visibly* to have held the flood-gates of the Old World, till it should be safe for the precious heritage in the New to have them opened. We have to go back only about one hundred years in our history, to reach a point where Spain held the Gulf of Mexico, and commanded the mouth of the Mississippi, when the Atlantic coast, from Maine to Georgia, owned the sovereignty of England, and when France was perfecting her scheme of empire over all the magnificent valley drained by the Father of Waters. Then a most intense interest hung over the problem by what race of men, by what forms of society, and by what faith and worship, this whole land should be occupied. But the power of Spain vanished, and that of France yielded to British domination, and thus the nation in its infancy was saved from the blighting influence of Rome. As a double ground of security on this point, the Order of the Jesuits was suppressed in 1773, and for a period of 41 years, the supply of Romish missionaries from that source

was almost entirely cut off. One hundred and fifty years after the settlement of New England, Rome could not boast in this country of more than some forty priests.

The war of the Revolution followed. British power vanished from these States, and a free government was established, which threw its broad shield over our glorious land. Without violence we might appropriate to ourselves the language of the Psalmist:—*Thou hast brought a vine out of Egypt, thou hast cast out the heathen and planted it. Thou preparedst room before it and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the Sea and her branches unto the River.*

RAPIDITY AND SOURCES OF INCREASE.

At this point in our history commences the rush of national advancement. From the year 1790, when the first regular census was taken, we can, of course, trace with accuracy the total increase of population in successive periods. And the sources of this increase as *indicative of its character*, forms a most interesting subject of inquiry. Very different opinions have been entertained as to the proportion of this increase which has been derived from *foreign immigration*. The number of foreigners by birth who landed on our shores during the sixty years extending from 1790 to 1850, according to the estimates of some writers on the subject, did not exceed 3,000,000, while others have placed it as high as 5,000,000. Dr. Chickering, of Boston, who is distinguished for laborious investigation and careful computation in reference to this subject, makes the total foreign influx for this period, 5,205,706. But the number of white persons in this country, according to the census of 1790, was 3,172,534. If, therefore, we were to consider all these as Americans, and compute their natural increase at $2\frac{1}{4}$ per cent per annum, (which is found to be about the average rate,) it would amount to 8,642,157, in the space of 60 years ending in 1850. Then if we were to take the 5,205,706 foreigners by birth, together with their children and descendants, computed at the same rate as above, from their successive periods of arrival, we should have an increase from this source of 7,817,385. Then, if the same proportion between these two sources of increase should continue for five years, the native and the foreign element, so far as increase is concerned, would be equal. If it should continue till 1865,

when the white population of the country will probably exceed thirty millions, the foreign element will be more numerous than all those who belong to the stock of the 3,172,534, who were in the country in 1790. Were we to take as the basis of our calculation the medium estimate of 4,000,000, for the increase of foreigners by birth, during the sixty years, these results would of course be proportionably delayed. It should be remembered, however, that what has been above denominated the "foreign element," is composed not only of foreigners *by birth*, but of their children and descendants in this country. The latter are supposed to constitute one-third of the whole. It should also be remembered that one or two generations are ordinarily sufficient to obliterate most of the traces of foreign origin, so rapidly does the process of *fusion* go on in our great American crucible.

We may also institute a comparison between the whole natural increase of our native-born white population and that produced simply by the influx of *foreigners by birth*. It has been found by careful estimates, that while the foreign influx has been rapidly increasing, yet in no one of the six successive decades ending in 1850, did it equal one half of the whole natural increase of the white population. In the last decade, however, the foreign element gained rapidly on this increase. The number of white inhabitants by the census of 1850, was 19,630,019. Our whole natural increase on this basis, for the year 1851, at the rate of $2\frac{1}{4}$ per cent. per annum, would be 441,675.

But for the first ten months of the current year, (according to information derived from the Commissioners of Emigration,) the number of foreigners landed at New-York has been 247,919. Estimating the arrivals for the remaining two months according to the proportion of some former years for the same period, the number for the whole year would be about 290,000. By the investigations of Dr. Chickering, it was found that for a period of twenty-six years, ending in 1846, not less than 65 per cent. of all the foreigners registered at custom-houses, and reported to Congress, were landed at New-York. By subsequent changes in routes and facilities for travel, the proportion has probably been still larger for the last four years. If we were to put it at 75 per cent. it would make the entire number registered and reported to Congress for 1851, something over 386,000. This is exclusive of the Pacific coast. But according to Dr. Chickering, the number of immigrants not registered, together with those which reach the States through the British Provinces, is variously estimated from 25 to 50 per cent. of the number registered and reported. If we allow

only 20 per cent. in view of the fact that of late years the proportion passing through the British Provinces has materially lessened, it would still make the total immigration for the year 1851, amount to 463,200. From this it would appear that at the lowest estimate the number of foreigners that will reach this country during the current year, will exceed the whole natural increase of our white population for the same period.

AMERICAN DESTINY.

No one can look at these facts, without being convinced that we have here in the process of solution, one of the grandest problems of human history. The same Divine hand which once closed the flood-gates, seems now *as visibly* holding them open. From more than a score of kingdoms and nations, the living tides unite, and pour their accumulated floods upon our shores. No human power can turn them back, and no human foresight can decide what is to be the final result. The multitudes who come, will bring with them the principles and habits in which they were educated in the Old World, and then not only be admitted to a participation of all the blessings of this grand Asylum of the oppressed, but speedily invested with all the rights and powers of American citizens, and thus throw their whole weight into the scale of national destiny.

The limits of this Report forbid any attempt to show, by careful analysis of the character of this foreign influx, the true grounds of *hope* and *fear* in respect to the final result. At the best, it could only be mere *conjecture*. That result is yet hidden in the deep mysteries of Providence. The *supposition* that it will be the *salvation* of those who come, rather than the *destruction* of those who are here, would be in apparent harmony with the previous developments of Providence, and certainly in harmony with the fervent desires of every Christian or philanthropic heart. With such a result in view, our shout of welcome to the oppressed from every dark land, would rise in enthusiasm and in power, proportioned to the swelling of the living tide. With the contrary in view, a chill of horror might well seize the nation.

So far as *numbers* are concerned, it is clear that unless the annual immigration of foreigners increases rapidly, it must *relatively decline*, as compared with the increase of the native element. On a basis of 45,000,000, our natural increase would be one million annually. But our population will probably reach that amount by the year 1875.

It follows, therefore, that the annual foreign influx must be

very nearly doubled over that of the present year, in order to hold the same proportion to the annual natural increase which it does at present. Will this be the result?

At no distant period this foreign influx, considered in reference to some of its principal sources, it would seem, must *decline* rather than increase. It is estimated, that during the last ten years, 60 per cent. of the whole foreign influx was from Ireland. But at this rate, the Emerald Isle would soon be depopulated. According to an official statement, the decrease of the population of that Island between 1841 and 1851, has been 1,659,330, or over 20 per cent. Allowing for the natural increase during this period, and for the destruction of half a million by famine, there is good evidence that over two millions emigrated during that period. Motives to emigration, therefore, are likely to be lessened, and thus the influx into this country from that source, essentially diminished. In some parts of the Island, there is already an active demand for agricultural laborers.

The other great source of foreign increase, is Germany. The average number of Germans landed annually at New-York alone, for the three years ending in 1850, equalled fifty thousand. And for the same period, German and Irish emigrants composed more than 77 per cent. of the entire foreign influx into that port, and the proportion for the present year, thus far, has been still larger.*

Whether the tide from Germany will in future increase or diminish, is a question which no human calculation can settle. It has a fountain of nearly forty millions, while that of Ireland is reduced to less than seven millions. There can be no doubt, that tendencies to migration will increase the world over, as facilities for it are multiplied. These will soon be such, that population will flow from the densely peopled to the vacant portions of the earth's surface, almost as easily and naturally, as the radiation of heat goes on between bodies of varying temperatures.

But the European tide to this country *generally* may receive a check in consequence of political changes, for which that old continent seems to be in a state of rapid preparation. Those ancient homes would have new attractions in con-

* According to the records of the Commissioners of Emigration, the following is the number of *foreigners* registered at the port of New York, for the first ten months of 1851, viz., Ireland, 139,650; Germany, 58,964; England, 24,298; Scotland, 6584; Wales, 1972; France, 5220; Spain, 262; Switzerland, 4083; Holland, 1674; Norway, 2096; Sweden, 883; Denmark, 217; Italy, 563; Portugal, 26; Belgium, 324; West Indies, 509; Nova Scotia, 72; Sardinia, 49; S. America, 107; Canada, 41; China, 8; Sicily, 11; Mexico, 41; Russia, 21; E. Indies, 10; Turkey, 8; Greece, 1; Unknown, 406.

sequence of these changes, and thus the motives to emigration not only be lessened, but the tide might even be *reversed*, at least so far as to throw great numbers back from this land of their adoption. Moreover, the despots of Europe may find their subjects, as King Charles and Archbishop Laud did the Puritans of Massachusetts, more dangerous in the New World than at home, and thus be led to *check* rather than stimulate emigration.

On the whole, it seems reasonable to conclude, that the day is not very far distant, when the 'proportion of foreign immigrants, which for a few years has been so rapidly gaining on our natural increase, will have reached its *relative maximum*, and consequently, that our dangers as a nation, so far as they arise from this source, will be continually diminishing. A single ship-load of emigrants, such as now arrives at New-York almost every day in the week, would have been sufficient to have changed the balance of power, for good or for evil, in the infant colonies of New England. It would have required nearly 300 years for the population of New England, at its average rate of increase for the first twenty years, to have equalled the number of foreign immigrants that will be landed at the single port of New-York during the present year. But even this influx will be *relatively* small when our population reaches fifty millions, and would hardly be noticeable when it rises to one hundred millions. Though still in itself large, its floods would be poured into an *ocean*. Can the *accumulated* floods, as they swell from period to period, towards ocean magnitude, be *kept pure*, so that they can *purify* the living tides as they flow in from the four winds? This is our GREAT NATIONAL QUESTION.

RELATIONS OF THE SOCIETY TO THE QUESTION.

The position which we have now gained, enables us to see and feel the unspeakable importance of giving the utmost possible vigor to *every instrumentality* which is adapted to aid in the enlightenment and salvation of this nation. And it furnishes an argument of great cogency, in favor of the work in which the Society is engaged. We are no experimenters, except as to the mode of its accomplishment. The work itself has been the *vocation* of the churches which the Society represents, in every period of their history. It is pre-eminently *Puritan* work. And to show what Puritanism has already achieved in this direction, a single fact only need here be stated. According to the American Almanac for 1850, the

total number of graduates of American Colleges, was then about 49,000, and of these some 42,000, or about six-sevenths were educated in Institutions mainly under the influence of Congregationalists and Presbyterians.

Volumes would not suffice to trace out the influence of this noble band of educated men, through all their varied spheres of action, as jurists, legislators, teachers, authors, ministers of the everlasting gospel,—in a word, filling every department where the agency of mind could be felt. That influence has operated with incalculable power for good, through the whole frame-work of American Society. Each mind has constituted a living central power, impelling other minds, and on every hand created impulses that will be felt so long as the nation has a being. The past, at least, is secure.

But how in future shall these churches do their appropriate part in the sublimest work ever committed to human instrumentality, *the enlightenment and salvation of America?* Every thing in their history shows, that, under God, their mightiest influence for good must flow through these old channels, *educational Institutions, and an educated and evangelical ministry.* If weak here, the whole head of their system of evangelism is sick, and the whole heart faint. Previous to the organization of this Society, however, that system *at the West*, was rapidly sinking into this very condition, so far as it depended upon *Educational Institutions.* And the idea which was the germ of the Society, had its origin, so far as human agency is concerned, in the agony created by a knowledge of this fact.

And no higher evidence is needed of vast good effected, than that in the case of each Institution aided, its influence has reached the seat of vitality, and imparted new life and vigor to the whole system. Already some 500 young men, trained within the walls of these Institutions, have entered the Missionary field at home or abroad, and they will now be able annually to furnish laborers in increasing bands, for the boundless harvest of the West, as well as that of the heathen world.

DEFICIENCY OF MINISTERS.

The present exceeding urgency in respect to that other vital interest of our churches, viz., an *educated and evangelical ministry*, gives greatly increased importance to the work in which the Society is engaged. The degree of that urgency will appear from the following statement of facts. If we take

a period of thirty years, ending in 1850, and examine the triennial catalogues of the five principal Theological Seminaries in New England and New-York, connected with the churches that sustain this Society, viz., Andover, Yale, Bangor, Union and Auburn, we shall reach very nearly the following result. Number of ministers during the first period of *five years*, three hundred; for the second, ending in 1830, three hundred and ninety-six; for the third, ending 1835, four hundred and fifty-five; for the fourth, ending 1840, five hundred and ninety-three; for the fifth, ending 1845, five hundred and thirty; and for the sixth, ending in 1850, four hundred and ninety. It will be seen that the number for the period ending in 1850, is thirty-six less than for the five years ending in 1845, and one hundred and three less than for the five years ending in 1840, when it reached its maximum. In the case of Union Theological Seminary, the first graduating class was sent out in 1838.

If we look at the number furnished in individual years, we shall find a gradual increase from 1820 to 1838, when it reached its highest point, one hundred and sixty-eight. From that year there is a constant decrease, till the number falls below one hundred, and with the exception of a single year, it never rose above one hundred from 1843 to 1850. These statistics, of course, affect the subject so far only as the five Theological Institutions above named are concerned, and the Triennial Catalogue of one of these, gives the number of the Junior instead of the graduating class, from year to year. Still, these five institutions are the main sources of supply to the ministry, so far as the districts of country in which they are situated, and the denominations with which they are connected are concerned, and the result to which they lead us is sufficiently accurate for all practical purposes. It should here be remembered that, since the time when our rate of supply reached its maximum, a million of square miles have been added to our national domain, five to the number of States, and six millions to our population. It is estimated that some sixty pastors of churches in New England and New-York, connected with the denominations which sustain this Society, are removed annually by death. This would leave each year some forty of those who are furnished from the above-named sources, to supply the newly formed churches in the Eastern section of the country, and for aggressive movements over our vast Western domain, and throughout the heathen world.

New Institutions have, in the mean time, risen up at the West, which have furnished laborers in considerable numbers, but *throughout that whole region*, the destitutions are deplorable. To show this, testimony need not here be adduced from

more than two sources. The General Assembly of the Presbyterian Church, convened at Utica in May last, makes use of the following language :

That in the external condition of our Church which occasions most anxiety, is the great and growing scarcity of well qualified and faithful ministers. From every quarter of the West, Southwest and Northwest, the complaint on this ground is urged in a manner that has deeply affected our minds. Not only is the want of ministers sorely felt on the field so as to be the principal cause of whatever distress exists there, and of the danger that threatens the permanency of not a few Churches, but there seems to be no promise nor prospect of a speedy adequate supply, nor even that the difficulty is not to become greater rather than less. It is a most alarming fact that, as compared with former years, the number of young men preparing for the sacred office is very small.

The men who testified in this case from every quarter of the West, Southwest and Northwest, were eye-witnesses of the desolations which they described, and consequently knew whereof they affirmed. Similar testimony is borne by the Secretaries of the American Home Missionary Society. In the Home Missionary for the month of September, they make the following emphatic declaration : "THE GREATEST OBSTACLE TO THE WORK OF EVANGELIZATION AND "CHURCH EXTENSION" AT THE WEST, IS THE WANT OF COMPETENT MINISTERS OF THE GOSPEL."

This obstacle must be removed, or not only will the wheels of that sublime enterprise be blocked, but untold disasters come upon our whole system of evangelism. At this rate, how shall we do our part towards imbuing our accumulating millions with the influences of the Gospel ? Who in the name of Christ shall take possession of the young empires that in such rapid succession are rising into being throughout the West ? Facts in abundance are contained in this and previous Reports, to show *how intimately such Institutions as the Society aids stand connected with the work of furnishing the Churches with an educated and evangelical ministry.* This, however, is very far from revealing their full power for good, and if this Society can succeed in establishing here and there, within the limits of the new States, Institutions of learning, furnished with all needed appliances for the work of instruction, and manned by men, not only of learning, but of faith and prayer ; Institutions that shall grow with their growth, and strengthen with their strength, and do for the communities with which they are surrounded, what the older Colleges of the country have done for the nation, it will accomplish a work whose glory will only brighten with revolving centuries.

To this work we are urged by a voice coming down to us

through a long line of noble Puritan ancestors who, with a breadth of vision embracing future ages, gave themselves to it in the very infancy of Society as their great work. We are urged to it by patriotism and philanthropy, by our obligations to God, and by the consideration that we can open no channels through which our influence may be made to bear with a wider scope, or a more lasting and blessed effect upon the final destiny of this nation. Although the results already secured through the instrumentality of the Society are small in comparison with our desires, and the real necessities of the case, and still smaller when compared with future demands, yet, through the blessing of God, they are truly great. And in these results, and in the showers of grace sent down upon the Institutions, aided as well as in the bands of youth consecrated to the service of Christ, already sent forth from their walls, we have the highest encouragement to address ourselves with renewed energy, to the prosecution of our sublime enterprise.

God in his Providence, is bringing a very peculiar combination of motives to rouse his people of every name to their utmost effort, for the salvation of this nation. There is *peril* enough to awaken every salutary *fear*; *hope* enough to call forth their utmost energy; *uncertainty* enough, as to the final issue, to prevent any relaxation of effort or vigilance; magnitude enough, as to the interests at stake, to oppress the soul, and obstacles sufficiently numerous and formidable to set mere human agency at defiance, and consequently to penetrate the whole Church with the conviction that **NOTHING SHORT OF THE MIGHTY POWER OF GOD CAN TURN ARIGHT THE SCALE DESTINY.**

In behalf of the Board of Directors.

THERON BALDWIN,
Corresponding Secretary.

DONATIONS

Received since the last Report, including those upon the fields of the Western Education Society, and the Central American Education Society—together with subscriptions to the Endowment Fund.

Acworth, N. H., in part to cons. Mrs. Lucia Eliza Wright, L. M.	\$9 00	Brooklyn, Ct.	\$14 75	
Agawam, Mass.	10 00	Brookline, Mass., Harvard Church	52 39	
Albany, N. Y., 4th Pres. Ch.	24 23	Baldwinsville, N. Y.	7 00	
Amherst, N. H.	8 50	Barre Center,	5 96	
“ “ Benevolent Soc., by I. A. Wheat.	18 20	Batavia,	16 46	
Amherst, Mass., East Parish, in part to cons. Rev. Mr. Woodworth L. M.	90 00	Bellona,	25 57	
Amesbury, Mass.	25 23	Beibel,	5 88	
Andover North, Mass. to cons. Dea. Jedediah Farnham L. M.	31 50	Berkshire,	16 96	
Andover, Mass., Chapel Congregation, of which \$30 to cons. Rev. A. L. Chapin, Pres. of Beloit College L. M.	86 06	Binghamton,	48 00	
“ “ South Church.	89 18	“ “ Rev. P. Lockwood, in part to cons. himself L. M.	10 00	
“ “ West Parish.	10 08	“ “ Cong. Ch.	15 00	
Ashland “ Thayer, L. M.	30 00	Brighton	9 09	
Augusta, N. Y. Rev. O. Bartholomew.	2 00	Brockport, N. Y., which cons. Mr. J. G. K. Truair L. M.	31 76	
Albion, “ “ of which \$30 to cons. Rev. A. L. Brooks	34 16	Buffalo, N. Y., 1st Pres. Ch. of which \$30 by Dea. I. Goodell, to cons. Rev. M. L. R. P. Thompson, D. D. L. M.	76 50	
Auburn, “ “ 1st Pres. Ch.	106 12	Byron, N. Y.	5 00	
“ “ 2nd Ch.	27 00	Cambridge, Mass., by M. R. T.	3 25	
Bedford, Mass., to cons. Rev. Oren Sikes, L. M.	30 35	Canton, Con.	27 00	
Bethel, Con., Cong. Ch.	18 30	Catekill, N. Y., Pres. Ch.	35 96	
Berlin,	9 00	Colebrook, Con.	16 25	
Beverly, Mass., Washington St. Ch.	15 93	Concord, N. H.	18 50	
Belville “ Dane St. Soc.	28 50	Collinsville, Ct.	26 00	
“ “ Mrs. M. Greenleaf, of which \$25 for Marietta College.	125 00	Charlestown, Mass., Winthrop Ch.	55 60	
“ “ Soc., Rev. D. T. Fiske	26 75	Cheshire, Ct., Wm. Law, to cons. Jno. Elliott Law L. M.	30 00	
Birmingham, Ct., of which \$30 to cons. the Pastor Rev. Chas. Dickinson L. M.		“ “ others.	27 17	
Geo. W. Sheldon, in part to cons. himself L. M. \$15. Dr. M. B. Bassett, in part to cons. himself L. M. \$15.	61 75	Chester, N. H., Cong. Ch.	20 72	
Boston, Mass. [vide Endowment Fund]		Chicopee, Mass.	7 56	
“ “ Essex St. Church, Abner Kingman, to cons. himself L. M. \$100, col. \$79 07.	179 07	Chicopee Falls, Mass.	21 34	
“ “ Mount Vernon Ch collection of which \$75 for Marietta College.	160 00	Cromwell, Ct.	14 93	
“ “ Park St. Ch. col. of which \$30 by Dea. J. Burnstead to cons. himself L. M.	87 99	Canandaigua, N. Y.	40 28	
“ “ Old South Church individuals, of which \$30 by Jonathan French, to cons. himself L. M.	83 00	Candor,	14 00	
“ “ Salem St. Ch. collection.	66 50	“ “ A. Hart, Esq.	25 00	
“ “ Bowdoin St. Ch. individ.	46 00	Castleton,	21 66	
Boylston, Mass., in part to cons. Rev. W. H. Sandford L. M.	27 41	Cato 4 Corners,	15 00	
Bloomfield, N. J., Pres. Ch.	38 00	Cayuga,	25 69	
Bradford, Mass.	26 00	Clarkson,	“ balance to cons. Rev. R. S. Goodman L. M.	16 66
Bristol, R. I., Balance to cons. Rev. Thos. Shepard L. M.	5 00	Cooperstown,	“ Rev J. A. Priest, (re-fund)	40 00
Brimfield, Mass., to cons. Rev. Jason Morse L. M.	30 00	Columbus,	“ “	3 00
Brooklyn, N. Y., 1st Pres. Ch.	379 84	Corning,	“ “	11 73
“ “ “ of which \$37 03 for Cent. Ed. Soc.	76 23	Cortlandville	“ in part to cons. Rev. R. H. Dunham L. M.	16 02
“ “ 3d “ “	26 66	Coventry,	“ 2d Cong. Ch.	26 00
“ “ Plymouth Church, for Western Colleges.	168 28	“ “ Mrs. E. A. Hoyt, in part, cons. James Phillips Hoyt, L. M.	10 00	
		Danbury, Ct., 1st Cong. Ch.	25 50	
		Dedham, Mass., Mrs. Abigail B. Burgess, for Beloit College.	50 00	
		Derby, Ct., of which \$30 to cons. Rev. Jesse Guernsey L. M.	36 25	
		Dorchester, Mass. Soc., Rev. Mr. Means, Dracut, Mass. Rev. G. W. Thompson, in part to cons. himself L. M. \$10.	173 00	
		Dea. Sam. Worcester, in part to cons. himself L. M. \$10. others \$9.	29 00	
		Danby, N. Y.	12 78	
		Dundee,	8 86	
		Dunkirk,	5 43	
		East Hampton, Mass., Collection.	20 00	
		“ “ E. Smith.	25 00	
		Enfield, Ct., of which \$30 to cons. Rev. C. A. G. Brigham L. M.	31 90	
		“ “ Mass., Enfield Benevolent Soc.	100 00	
		East Palmyra, N. Y.	15 22	
		Elbridge,	7 04	

Newark, N. J., 3rd " Daniel Price, to cons. Mrs. C. Price L. M., \$30; J. A. Alling, for Wittenberg College, \$16; H. Alling, \$5; F. S. Thomas, \$5.....	\$55 00	North Weymouth, Mass.....	\$23 97
" " Park Ch.....	39 08	Newark, N. Y., of which \$10 by A. F. Crosby, in part to cons. himself L. M.	29 42
" " Central Ch.....	18 62	Newark Valley, N. Y.....	17 75
New Haven, Ct., Chapel-st Ch.....	67 20	New Haven, " Mrs. Ralph Rob- inson.....	5 00
" " Center Ch.....	260 60	Norwich, N. Y.....	17 00
" " North Ch.....	112 00	Nunda, ".....	40 18
" " Yale College.....	66 00	Oaks Corners, N. Y.....	1 06
" " College-st. Ch. coll.....	42 77	Orange, N. J., 1st Pres. Ch.....	21 94
" " Howe-st. Ch.....	26 26	" " 2nd " M. O. Halsted \$50, others \$32 70.....	82 70
" " Charles Atwater 600 acres Illinois lands.....		Orange, Ct.....	8 00
New London, " First Ch.....	27 00	Oswego, N. Y., Female Benevolent Society.....	47 29
" " 2nd ".....	137 00	Ovid, ".....	20 00
New Ipswich, N. H.....	151 35	Oswego " Pres. Ch.....	37 13
Newbury, Mass., of which \$15 by Dea. N. Little, in full to cons. himself L. M., New-York City, Mercer-st. Ch.....	26 50 714 57 466 60	" " Cong. Ch.....	6 59
" " " " Ladies' Association.....	61 00	Oxford, Mass., of which \$30 to cons. Rev. Horatio Bardwell L. M.....	52 00
" " " Central Ch.....	178 30	Painted Post, N. Y.....	22 90
" " " Spring-st. Ch. Ed. Soc.....	183 57	Palmyra, N. Y., of which \$30 to cons. Rev. H. Eaton L. M. E. C. Wilder, \$10 in part to cons. himself L. M.....	48 93
" " " Brainerd Ch.....	86 09	Paxton, Mass., in part to cons. Rev. William Phipps L. M.....	10 00
" " " Carmine-st. Ch.....	40 00	Pelham, N. H., in part to cons. Mrs. S. Hamlet L. M., \$10, in part to cons. Mrs. Abiah Cutter L. M., \$5, others \$21 56.....	36 56
" " " Allen-st. Ch.....	37 40	Penn Yan, N. Y., Pres. Ch.....	32 97
" " " 13th-st Pres. Ch.....	28 65	" " Cong. Ch.....	6 73
" " " 11th-st Pres. Ch.....	14 96	Pittsford, ".....	23 58
" " " Broadway Tabernacle Collections by A. G. Phelps, Jun.....	51 39 170 00	Pompey Hill, N. Y.....	13 14
" " Miscellaneous:— A. G. Phelps, Jun.....	200 00	Portsmouth, N. H., to cons. Daniel Knight L. M., \$30, J. M. Mathers, in part to cons. Mrs. A. E. Mathers L. M., \$10, others \$15.....	55 00
" " Edward Gray.....	20 00	Poughkeepsie, N. Y., a friend, for Ma- rietta College.....	25 00
" " a free gift.....	10 00	Pomfret, Ct., of which \$30 to cons. Rev. Daniel Hunt L. M.....	46 25
" " John McComb.....	15 00	Plymouth, N. H., of which \$50 to cons. the pastor, Rev. Wm. R. Jewett, and Wm. C. Thompson, Esq., L. M.'s.....	63 50
" " by a lady.....	6 00	Plymouth Hollow, Ct.....	28 90
" " C. Butler.....	15 00	Plymouth, Ct., 1st Ch., of which \$30 to cons. Rev. Ephraim Lyman L. M.....	55 00
" " Col. Loomis, U. S. A.....	20 00	" " Henry Terry, to cons. himself L. M.....	30 00
" " W. E. Dodge.....	50 00	Pleasant Valley, N. Y., Pres. Ch.....	4 00
" " James Stokes.....	50 00	Philadelphia, Pa., 1st Pres. Ch.....	369 50
" " Rev. John Spaulding.....	20 00	Providence, R. I., Beneficent Ch.....	110 00
" " G. R. Lockwood.....	10 00	" " Richmond-st. Ch.....	140 00
" " H. Bange, to cons. himself L. M.....	30 00	" " High-st. Ch.....	52 20
" " H. M.....	30 00	" " Col. in — Ch.....	9 00
" " Rev. J. P. Thompson books (for Ill. Coll.).....	25 00	Providence, R. I., E. Carrington, to cons. Mrs. L. Carrington L. M., \$30; A. Gay, Jr., in full, to cons. himself L. M. \$15; R. H. Ives, \$20; T. S. James, \$15; L. P. Child, \$10; Mrs. Rogers, \$2; Miss Jackson, \$3; L. Greene, \$2; S. Ad- ams, \$5; Z. Brown, \$1; R. Waterman, \$5; S. S. Wardwell, \$1; R. Chandler, \$1; W. W. Hoppin, \$10; S. B. Tobey, \$5; Mrs. H. Ives, \$15.....	140 00
" " Rev. E. R. Fairchild.....	5 00	Princeton, Mass., of which \$30 to cons. Dea. Temple L. M.....	41 22
" " Rev. W. H. Bidwell.....	100 00	Prattsburgh, N. Y.....	27 00
" " Rev. Harman Loomis.....	10 00	" " Ladies' Ed. Soc.....	12 74
" " J. W. Benedict.....	50 00	Pultney, ".....	13 70
New Braintree, Mass., to cons. Rev. John Fiske, D.D., L. M.....	41 11	Reading, Mass., South Parish, balance..	2 00
New Bedford, Mass. Soc. Rev. A. El- dridge.....	72 56	Rehoboth, ".....	1 00
" " " Soc. Rev. Whee- lock Craig, to cons. him L. M.....	41 25	Ringe, N. H., a friend.....	10 00
Newburyport, Mass., North Ch.....	102 80	Richmond, Mass., Miss Catharine H. Piermon, to cons. herself L. M.....	30 00
New Marlboro, " in part to cons. Rev. Chester Fitch L. M.....	17 25	Ripley, N. Y.....	14 31
Newtown Corner, " of which \$30 to cons. Dea. E. Woodward L. M.....	42 25	Rochester, " 1st Pres. Ch.....	98 00
Northboro, Mass., Yg Ladies' Ben. Soc.....	10 00	" " Washington-st Ch.....	11 00
Northford, Ct.....	5 00	" " Brick Ch.....	82 00
Northampton, Mass., 1st Ch.....	51 80		
Norwalk, Ct. E. W. Stuart, bal. to cons. himself L. M.....	5 00		
" " Collection.....	47 42		
North Bridgewater, Mass., an individual	1 00		
Norwich, Ct., 2nd Ch.....	52 00		
" " Main-St. Ch.....	20 00		
Norwich Town, Ct., of which \$30 to cons. Rev. Hiram P. Arms L. M.....	38 14		
North Wilbraham, Mass.....	6 75		
North Guilford, Ct., in part.....	5 70		

Romulus, " to cons. Rev. Edward Lord L. M.....	\$30 44	Warren, Mass., in part to cons. Rev. Charles Smith L. M.....	\$25 00
Roxbury, Mass., Elliot Ch., of which \$30 by Miss Abigail B. P. Walley, to cons. Rev. Augustus C. Thompson L. M.; and \$30 by Hon. Samuel H. Walley, to cons. Mrs. Walley L. M.....	200 25	Waterbury, Ct.....	131 50
Rushville, N. Y.....	11 89	Waterloo, N. Y.....	21 44
" Ladies' Ed. Soc.....	10 00	Wayland, Mass., Trinitarian Ch. and Soc., of which \$30 by Mrs. M. A. T. Bigelow, to cons. Mrs. E. E. Dame L. M.....	48 72
Salem, Mass., Crombie-St. Soc.....	30 00	West Boylston, Mass., to cons. Rev. Joseph W. Cross L. M.....	35 00
Salina, N. Y.....	13 00	West Hartford, Ct.....	15 00
Salisbury, Mass., in part to cons. their pastor, Rev. James M. Bacon L. M.....	13 50	Westmoreland, N. H., bal. to cons. Rev. Stephen Rogers L. M.....	4 00
Scottsville, N. Y.....	11 00	West Bloomfield, N. J., Pres. Ch.....	25 54
Sennett, " in part to cons. Rev. C. Anderson L. M.....	20 00	West Newtown, Mass., of which \$60 to cons. Rev. Daniel R. Cady and Mrs. Harriet S. Cady L. M's.....	54 08
Silver Oreck, N. Y.....	10 63	Westminister, Mass. Cong. Soc., in part to cons. Rev. Orlando H. White L. M.....	104 81
Routhampton, Mass., of which \$30 to cons. Mrs. Penelope R. White L. M.....	45 25	West Medway, Mass., of which \$60 to cons. Rev. J. Ide, D.D., and Mrs. Mary E. Ide L. M's.....	24 90
South Woodstock, Ct.....	16 41	West Meriden, Ct.....	81 16
South Reading, Mass.....	17 56	Westfield, Mass.....	10 00
Sodus, N. Y.....	6 00	Westfield, N. Y.....	38 00
Southington, Ct., of which \$30 to cons. Rev. E. C. Jones L. M.; and \$30 by Dea. T. Higgins, to cons. himself L. M.....	73 68	Westfield, N. Y.....	20 50
Somers, Ct.....	37 06	West Meriden, Ct.....	15 37
South Amherst, Mass.....	8 00	West Haven, Ct., to cons. Rev. Edward Wright L. M.....	36 88
Sherburne, " E. Dowse.....	20 50	" " " Miss Mary A. Scarborough of Payson, Ill.....	6 00
Springfield, " South Ch.....	52 50	Webster, Mass. Soc., Rev. Lorenzo Cary, to cons. him L. M.....	30 00
" " 1st Ch.....	20 00	West Springfield, Mass., of which \$30 to cons. Rev. Henry M. Field L. M., and \$30 by Edward Southworth, to cons. Aaron Day L. M.....	87 02
Skeneateles, N. Y.....	6 29	Wenham, Mass., Ladies' Reading and Charitable Society, to cons. Rev. J. Taylor L. M.....	40 06
Springville, ".....	7 00	Wethersfield, Ct.....	36 20
Stockbridge, Mass., of which \$30 to cons. the pastor, Rev. Mr. Dashiell L. M.....	35 75	Winchester, Ct., Rev. J. H. Dill \$30 to cons. himself L. M., others \$8 50.....	38 50
Stratford, Ct., to cons. Rev. Wm. B. Weed L. M.....	31 25	Williamstown, Mass.....	44 86
Stoneham, Mass., to cons. Rev. Wm. C. Whitcomb and wife L. M's.....	60 03	" " students of William College to cons. Rev. Mark Hopkins, D. D. L. M.....	30 00
Stonington Point, Ct.....	48 75	Winsted, Ct., Cong. Ch.....	10 00
Sudbury, Mass., in part to cons. Rev. Josiah Ballard L. M.....	22 85	Wolcott, N. Y.....	34 43
Sheffield, ".....	44 25	Worcester, Mass.....	467 00
Suffield, Ct.....	34 48	Woodstock, Ct., V. Corners, in part.....	14 00
Syracuse, N. Y., 1st Pres. Ch.....	60 00	Woodbury, Ct., North Ch.....	15 65
Templeton, Mass., David Whitcomb.....	100 00	" " 2nd Ch.....	20 00
" " collection.....	40 50	Whitehall, N. Y., Pres. Ch., to cons. Rev. Louis Kellogg, L. M.....	41 15
Terryville, Ct.....	14 00	Wrentham, Mass., in full to cons. Rev. Elisha Fiske L. M.....	20 00
Troringford, ".....	9 00	York Center, N. Y.....	17 57
Trumansburg, N. Y.....	15 16		
" " H. Camp and family, to cons. D. H. Hamilton L. M.....	30 00		
Union, N. Y.....	5 00		
Union Village, N. Y., for Knox College, Vernon, Ct., of which \$60 to cons. Rev. A. Smith and H. W. Talcott, L. M's.....	8 00		
Vergennes, Vt., Mrs. Ann E. F. Smith.....	93 75		
Vienna, N. Y.....	20 00		
Wantage, N. J., of which \$30 to cons. Rev. Sylvester Cook L. M.....	15 00		
	35 50		

ENDOWMENT FUND.

NOTE.—A donation of \$500 has been made by Edward Carrington of Providence, R. I., for a Permanent Scholarship in Wabash College, and another of \$600 by "A Friend," for a Scholarship in Beloit College. The subscriptions which follow are for the benefit of Marietta College.

Astoria, N. Y., E. J. Woolley.....	\$50 00	Boston, Mass., Samuel Johnson.....	\$25 00
Boston, " William Ropes.....	600 00	" " Ormond Dutton.....	20 00
" " Jos. S. Ropes.....	100 00	" " D. Noyes.....	10 00
" " Abner Kingman.....	100 00	" " P. Butler, Jun.,.....	10 00
" " Daniel Safford.....	50 00	" " J. C. Converse.....	10 00
" " Phineas Sprague.....	25 00	" " Wm. J. Hubbard.....	10 00
" " Charles Scudder.....	25 00	" " James Haughton.....	10 00

- Ayres, Rev. Rowland, Hadley, Mass.
 Barrett, Joseph, New Ipswich, N. H.
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 Barrows, Rev. Homer, Dover, "
 Barstow, Rev. Z. S., D. D., Keene, N. H.
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 Day, Aaron, West Springfield, "
 De Forest, Erasmus L., Watertown, Ct.
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 Dimmick, Rev. L. F., D. D., Newburyport, Mass.
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 Dill, Rev. James H., Winchester, Ct.
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 Eaton, Rev. Horace, Palmyra, N. Y.
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 Edwards, Rev. Jonathan, Woburn Centre, "
 Edwards, Mrs. Frances S., "
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 Emerson, Rev. Joseph, Beloit, Wisconsin.
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 Fiske, Rev. Elisha, Wrentham, "
 Fiske, Rev. John, D. D., West Braintree, Mass.
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 Foster, Rev. Thomas, Andover, Mass.
 Furman, Rev. Charles E., Medina, N. Y.
 French, Jonathan, Roxbury, Mass.
 Gale, Rev. Wakefield, Rockport, Mass.
 Gay, Abner, Jun., Providence, R. I.
 Gelston, Rev. Maltby, Rushville, N. Y.
 Gilbert, Rev. Lyman, D. D., West Newton, Mass.
 Gilbert, Rev. E. R., Wallingford, Ct.
 Gordon, Rev. Matthew, D., Hollis, N. H.
 Gott, Jabez R., Rockport, Mass.
 Gordon, Mrs. Charlotte S., Hollis, N. H.
 Goodman, Rev. Reuben S., Clarkson, N. Y.
 Guernsey, Rev. Jesse, Derby, Ct.
 Graves, Rufus R., Brooklyn, N. Y.
 Grant, John, Newark, N. J.
 Greenleaf, Mrs. Mary, Newbury, Mass.
 Hazen, Rev. Norman, Royalston, Mass.
 Hazen, Mrs. Martha V., "
 Hay, Rev. Philip C., D. D., Owego, N. Y.
 Hastings, Rev. Parsons, Manlius, "
 Harris, Rev. Samuel, Pittsfield, Mass.
 Hanford, Thomas C., Norwalk, Ct.
 Hamilton, Rev. D. H., Trumansburg, N. Y.
 Hawley, Rev. Charles, Lyons, "
 Heck, Rev. J. Philadelphia, Pa.
 Hill, Asa, Athol, Mass.
 Higgins, Dea. Timothy, Southington, Ct.
 Howard, Mrs. Esther, Acworth, N. H.
 Hosford, Rev. Henry B., Sunderland, Mass.
 Hosford, Mrs. Mary E., "
 Hooker, Rev. Henry B., Falmouth, "
 Hooper, Miss Hannah, Marblehead, "
 Hooper, Mrs. Harriet, "
 Hosford, Rev. Benjamin F., Haverhill, "
 Hopkins, Rev. Mark, D. D., Williamstown, Mass.
 Hoppin, Rev. James M., Salem, "
 Hull, Rev. Joseph D., Plymouth Hollow, Ct.
 Hubbard, Rev. O. G., Leominster, Mass.
 Hubbell, Lorenzo, Norwich, Ct.
 Hurd, Charles, Londonderry, N. H.
 Hutter, Rev. E. W., Philadelphia, Pa.
 Humphrey, Rev. John, Binghampton, N. Y.
 Hurlbut, Rev. R. L., Youngstown, "
 Hunt, Rev. Daniel, Pomfret, Ct.
 Huggins, Rev. Morrison, Havana, N. Y.
 Hurlbut, Samuel, Winchester, Ct.
 Hyde, Rev. William A., Westbrook, Ct.
 Ide, Rev. Jacob, D. D., West Medway, Mass.
 Ide, Mrs. Mary E., "
 Jackson, Rev. W. C., Lincoln, Mass.

- James, Rev. Horace, Wrentham, Mass.
 Jenkins, Rev. A., Fitzwilliam, N. H.
 Jewett, Rev. William R. Plymouth, N. H.
 Jones, Rev. E. C., Southington, Ct.
 Judd, Rev. Gideon N., D. D., Montgomery, N. Y.
 Kendall, Rev. Henry, East Bloomfield, N. Y.
 Kendall, Mrs. Sophronia, "
 Kellog, N. O., Vernon, Ct.
 Kellog, Rev. Lewis, Whitehall, N. Y.
 Kimball, Rev. D. T., Ipswich, Mass.
 Kimball, Rev. Moses, Weathersfield, Vt.
 Kimball, Miss Ellen Maria, Bradford, Mass.
 King, General Benjamin, Abington, "
 King, Rev. Rufus, Amesbury, "
 Kingman, Abner, Boston, "
 Knox, Rev. William E., Rome, N. Y.
 Knapp, Rev. J. O., Hatfield, Mass.
 Knight, Dea. Daniel, Portsmouth, N. H.
 Lawrence, Rev. E. A., Marblehead, Mass.
 Lawrence, Mrs. Margaret W., "
 Lapsley, David, Philadelphia, Pa. "
 Law, William, Cheshire, Ct.
 Law, William, Jun., "
 Law, John Elliot, "
 Lathrop, Hollister, Brockport, N. Y.
 Lee, Rev. Samuel, New Ipswich, N. H.
 Leavitt, Rev. Jonathan, Providence, R. I.
 Leete, Rev. T. A., Windsor, Ct.
 Little, Dea. Nathaniel, Newbury, Mass.
 Lord, Nathaniel, Jun. Esq., Ipswich, "
 Lord, Rev. Edward, Romulus, N. Y.
 Ludlow, Rev. Henry G., Foughkeepsie, N. Y.
 Lyman, Rev. Ephraim, Plymouth, Ct.
 Martin, Rev. Charles, New-York City.
 Marsh, David, Haverhill, Mass.
 Melville, Mrs. Betsey, Jaffrey, Mass.
 Mordough, Rev. James, Hamilton Mass.
 Monroe, Rev. Nathan, Bradford, "
 Morse, Rev. Jason, Brimfield, "
 McGee, Rev. Jonathan, Greenfield, N. H.
 McGee, Mrs. Nancy B., "
 McHarrh, Rev. William N., Albion, N. Y.
 Neill, Rev. Henry, Lenox, Mass.
 Noyes, Rev. James, Hingham, Ct.
 Northrop, Rev. B. F., Manchester, Ct.
 Olmsted, Rev. William, Mason Village, N. H.
 Orcutt, Rev. John, Uxbridge, Mass.
 Osgood, Rev. Samuel, D. D., Springfield, Mass.
 Partridge, Rev. George C., Greenfield, "
 Park, Rev. Calvin E., West Boxford, "
 Packard, Rev. Levi, Spencer, "
 Perkins, Samuel H. Esq., Philadelphia, Pa.
 Peck, George O., Lenox, Mass.
 Pettingill, Rev. John H., Essex, Ct.
 Pierson, Miss Catharine H., Richmond, Mass.
 Pickett, Rev. Aaron, Sandisfield, "
 Pond, Rev. Preston, Milford, "
 Powers, Rev. Dennis, South Abington, "
 Porter, Rev. Noah, D. D., Farmington, Ct.
 Porter, P. H., Newark, N. J.
 Putnam, Rev. Israel W., Middleboro, Mass.
 Phillips, Rev. John C., Methuen, Mass.
 Prentiss, Rev. George L., New-York City.
 Price, Daniel, Newark, N. J.
 Price, Mrs. Charly, "
 Reed, Mrs. William, Marblehead, Mass.
 Richards, Rev. J. W., Easton, Pa.
 Riggs, Rev. Joseph L., Seely Creek, N. Y.
 Robert, Christopher R., New-York City.
 Rodman, Rev. Daniel S., Cheshire, Ct.
 Robbins, Rev. Francis I., Enfield, "
 Rogers, Rev. Stephen, Westmoreland, N. H.
 Roberts, Rev. Jacob, Fairhaven, Mass.
 Sabin, Rev. Lewis, Templeton, Mass.
 Salisbury, Mrs. Abby, New Haven, Ct.
 Sabin, Mrs. Mary, Fitzwilliam, N. H.
 Sikes, Rev. Oren, Bedford, Mass.
 Southgate, Rev. Robert, Ipswich, Mass.
 Southworth, Edward, West Springfield, Mass.
 Schermerhorn, Jacob M., Homer, N. Y.
 Sheldon, Rev. Luther H., Townsend, Mass.
 Sherman, Rev. Charles S., Naugatuc, Ct.
 Siocum, Hiram, Troy, N. Y.
 Smith, Capt. Nathaniel, Newburyport, Mass.
 Smith, Mrs. Maria E., Mason Village, N. H.
 Smith, Rev. Albert, Vernon, Ct.
 Spencer, Rev. William H., Milwaukie, Wis.
 Steele, Rev. John, Winchester Mass.
 Storrs, Rev. Richard S., D. D., Braintree, Mass.
 Stork, Rev. T. Philidelpia, Pa.
 St. John, Deacon George, Norwalk, Ct.
 Stuart, Edward P., Norwalk, Ct.
 Swain, Rev. L., Nashua, N. H.
 Sweetser, Rev. Seth, Worcester, Mass.
 Taylor, Rev. Oliver A., Manchester, Mass.
 Taylor, Mrs. Mary, "
 Taylor, Rev. Lathrop, Franchestown, N. H.
 Talcott, Horace W., Vernon, Ct.
 Terry, Rev. J. P., Weymouth, Mass.
 Tenney, Rev. Leonard, Jaffrey, N. H.
 Terry, Henry, Plymouth, Ct.
 Temple, Dea. Charles P., Princeton, Mass.
 Tenney, Hon. Jonathan, Methuen, "
 Todd, Rev. John, D. D., Pittsfield, "
 Tower, Levi, Fitzwilliam, N. H.
 Tobey, Rev. Alvan, Durham, "
 Turner, Rev. J. W., Great Barrington, Mass.
 Tucker, Rev. J. T., Holliston, "
 Thatcher, Rev. Tyler, San Francisco, "
 Thayer, Rev. William M., Ashland, "
 Thatcher, Isaiah C., Middleboro, "
 Thompson, William C., Plymouth, N. H.
 Thompson, Rev. Augustus C., Roxbury, Mass.
 Thompson, Rev. M. L. R. P., D. D., Buffalo, N. Y.
 Trowbridge, Deacon Otis, Newtown, Mass.
 Trowbridge, Rev. James H., Haverstraw, N. Y.
 Truair, John G. K., Brockport, "
 Vaill, Rev. Joseph, D. D., Somers, Ct.
 Ward, Rev. James W., Abington, Mass.
 Ward, Dea. Henry S., Middletown, Ct.
 Wallace, Rev. Cyrus W., Manchester, N. H.
 Washburn, Rev. A. C., Suffield, Ct.
 Ward, Miss Jane, Newark, N. J.
 Waters, Richard P., Salem, Mass.
 Ward, Rev. F. De W., Genesee, N. Y.
 Wellman, Rev. J. W., Derry, N. H.
 Weed, Rev. William B., Stratford, Ct.
 Withington, Rev. L., D. D., Newbury, Mass.
 Williams, Henry J., Philadelphia, Pa.
 Wilcox, Rev. S. E., Williamsburgh, Mass.
 Williams, N. W., Shrewsbury, "
 Wisner, Rev. William C., Lockport, N. Y.
 Wiggins, Dea. Timothy, Southington, Ct.
 Wood, Dea. Samuel 2nd, Lebanon, N. H.
 Wood, Rev. C. W., Ashby, Mass.
 Worcester, Rev. Samuel M., D. D., Salem, Mass.
 Woodbridge, Rev. James, D. D., Hadley, "
 Woodward, Dea. E., Newtown Corner, Mass.
 White, Rev. Morris E., Southampton, Mass.
 White, Mrs. Penelope R., "
 Whiting, Samuel S. M. D., Dedham, "
 Whitcomb, Rev. William C., Stoneham, "
 Whitcomb, Mrs. Harriet L., "
 Wright, Rev. Thomas, Wolcott, N. Y.
 Wright, Rev. Edward, West Haven, Ct.
 Wright, Rev. Edwin S., Acworth, N. H.

APPENDIX.

REPORT OF THE REV. EDWIN HALL, D. D., ON THE COLLEGE OF THE GERMAN EVANGELICAL CONFERENCE OF THE WEST.

*To the Directors of the Society for the Promotion of Collegiate and
Theological Education at the West.*

GENTLEMEN :

In compliance with your request, the undersigned took the opportunity, during his attendance on the Sessions of the Presbyterian General Assembly meeting, at St. Louis in May last, to make inquiries concerning the Seminary of the German Evangelical Conference of the West.

Having first inquired of several ministers, and other gentlemen in the vicinity, I then met by appointment several ministers of the Conference in the lecture-room of Dr. Bullard's Church, and with the presence and assistance of Prof. Post, Dr. Bullard, and Dr. Wheeler, late President of the University of Vermont, made inquiries as minute and extensive as seemed to us of any importance. The members of the Conference present were Messrs. Wall and Ries of St. Louis, and Mr. Rieger of Pinkney. Afterwards, Pres. Wheeler and myself accompanied Mr. Rieger to the Seminary in Warren Co., near the Post Office of Fenure Osage. Crossing the Missouri at St. Charles, we called on Mr. Baltzar, another member of the Conference, pastor of the German Evangelical Church, near St. Charles. We spent one night at the Seminary, and made further inquiries of the two Professors, Binner and Birkener. On my return to St. Louis, I met Mr. Nollan, another member of the Conference, pastor of the churches at Gravois and Carondelet.

The following is the result of these inquiries :

Some fifteen years since, Mr. Richard Bigelow, now of New York, who had deeply interested himself in the welfare of the West, and in connection with Mr. Goodwin of Hartford, and some other gentlemen, had made large expenditure for the promotion of special objects of benevolence in that field, seeing the immense influx of German population into Missouri, and their destitute condition, took measures, in connection with Rev. T. H. Gallaudet, and some other gentlemen, to procure two evangelical missionaries from the Seminary at Basle. These were Messrs. Rieger and Wall, who, after spending some time with Mr. Gallaudet, in the study of the English language, proceeded to their field of labor among the Germans of Missouri,

where they have labored with great success, and with the entire confidence and high esteem of the evangelical ministers and churches in that region. Messrs. Nollan and Ries, with other evangelical and thoroughly educated ministers, came to their aid, till now they number nearly thirty ministers, four in Illinois, three in Indiana, and the rest in Missouri. These, with their churches, are associated together, under the style of the German Evangelical Conference of the West. All these ministers are pastors. Their churches are about twice as numerous as the ministers. They have also many preaching places where churches are not yet organized.

The Conference is composed of the pastors, and a delegate from each church. It meets annually, elects an annual Moderator or President. By a standing committee, they examine all candidates for the ministry, and for the employment of school keeping. The Conference ordains and installs ministers, gives advice when asked by the churches, adjusts matters of difficulty referred to it by both parties, takes order for founding churches, and for the advancement of the Kingdom of Christ, within their proper field of labor, takes a supervision of the character and conduct of ministers, and sees to the education of suitable persons for the ministry.

None of their ministers believe in consubstantiation, though they do not feel themselves bound to reject one who holds the doctrine, provided he otherwise gives evidence of soundness in faith and piety. They also reject the common Lutheran practice of receiving into the church on confirmation all who are of a certain age, and of a respectable moral character. They require evidence of real piety, in candidates for admission to the church. As the basis of piety, they look for a conviction of a lost estate under native indwelling sin, and under the condemnation of the law. They look for repentance, for faith in Christ, and for a hungering and thirsting after righteousness. They cannot often get entire satisfaction as to the process of religious experience, but they inquire, to use their own language, whether the candidates really "are sick and want to come to the hospital." They make these inquiries concerning every one, whether he has belonged to the church in Germany or not. The candidate is formally received into the church in the presence of the congregation.

Their system of faith is embodied in a catechism which all are taught. It differs not from the faith of the Calvinistic churches, on the doctrines of the Fall, the Trinity, Atonement and Regeneration. They scruple to receive the Calvinistic doctrines of Decrees and Perseverance, though Dr. Wheeler concurred with myself in the opinion, that their objections are against unwarranted inferences, rather than against the doctrines themselves as they are commonly received. They hold fast to a belief in the utter depravity and ruin of man, and the absolute sovereignty of God, in the bestowment of grace. They believe that grace is without merit, and they depend upon the promised continuance of divine aid to keep them, by the power of God, through faith, unto salvation.

They estimate the number of Germans in Missouri, at one-third of

the entire population. I have not the means of testing the accuracy of this estimate. The German population is certainly very large, and rapidly increasing, not only in Missouri, but in the neighboring States. The emigrants come from Bavaria, Prussia, Hanover, and the Grand Duchies. As they write home to their friends, greater and still greater multitudes prepare to come. Many come from dissatisfaction with the measures with which the King of Prussia forced together the Lutherans and German Reformed. Many come in hope of bettering their temporal condition. During the recent troubles in Europe, the emigration was somewhat checked by their political hopes at home. Now those hopes are dashed, they are coming in greater numbers. About three-fifths of the emigrants are nominal Protestants, but of these many are rationalists, in reality infidels. The ministration of Catholic priests, and of Lutheran and Evangelical preachers all together, does not reach half of this multitude. Many children are gathered by the American churches into Sabbath Schools, especially in St Louis; but the great mass of the people are as sheep without a shepherd. Many of the papists are ready to hear the Gospel preached, or to read the Bible. Our brethren of the Conference say, that the difficulty is not to find places where evangelical preachers can be sustained, even without Home Missionary aid, but to find suitable preachers. Their habits, and their system of sustaining their ministers and schools, allow them to dispense with Home Missionary aid sooner than others. The Germans are fond of settling together. The Americans are not so careful of this, but each one pushes on to the spot where he may hope best to advance his temporal interests. Presently, the few Americans sprinkled in among a German population, finding themselves surrounded by a people of foreign customs and speech, sell out and remove. The Germans soon find themselves in considerable neighborhoods of their own people. Where an Evangelical church is organized, there are generally enough who fall in with the congregation to sustain it.

They purchase a glebe of a few acres, build a church and a parsonage, give their minister a small salary in money, with his meat and corn. He preaches on the Sabbath, teaches the children in the church on week days, for which he receives a small amount monthly from scholars who are able to pay. In accordance with the customs of their fatherland, they give the minister a fee or present, on all occasions of baptism and burial, as well as of marriage, so that the minister lives as comfortably as most of his people, and often better than most of our Home Missionaries.

Under these circumstances, the Conference has established the Seminary, to train up laborers for the wide and perishing harvest. They have done wisely. It is indispensable to the work which they have in hand, and promises to be of very great importance to that hopeful but needy field. There is nothing to supply its place. Aside from the consideration of distance from Gettysburg and Wittenberg, there are obvious reasons, arising from their organization and church polity (besides some other preferences or prejudices, which they al-

lege, but which I need not enumerate), why these seminaries cannot supply their wants. It is no doubt desirable, that the Germans should become Americans as fast as possible, and that all their children should learn English. Such is the public policy of the State of Missouri. English is taught in all schools receiving aid from the public funds. In this the Germans acquiesce and are well pleased. But the multitudes who are coming over from Germany in adult life, cannot be expected to learn English very soon. The Gospel must be preached to these in their native language or not at all. They must be cared for, and the foundations for many generations must be laid in them, and in their children. It may be too late, to attempt to do a few years hence, what may be done with little difficulty now. An institution that shall train up ministers to preach in German, and that shall have the confidence and sympathies of this people, seems to be indispensable. Such is the Seminary of the Evangelical Conference of the West. It is their own, reared by their own hands, and sustained, so far, by the most self-denying efforts. All their churches contribute annually for its support, and individuals are called on several times in the year. The neighboring churches send in contributions of food for the professors and students.

The corner stone of their edifice was laid July 4, 1849. The building began to be occupied in June 1850, though it is not yet entirely completed. It is a substantial building of stone. The cost of it was \$4000, of which \$1500 remains as a debt. The two professors with their families reside in the building. The salary of Prof. Binner is \$300. Prof. Birkener has no salary at present. There are now five students, all beneficiaries and candidates for the ministry. We were informed that there is a reasonable expectation of an increase of students, as fast as provision can be made for their accommodation and support.

The course of study is not yet fully arranged. It is of a mixed collegiate and theological character. The English language is among the studies pursued. The institution has no library and no apparatus; every thing is yet in an incipient state. Its friends inform us that if their debt can be paid, they can provide for the current expenses, by the annual contributions of the churches: or, if the salaries of their professors can be paid till they can pay the debt from these contributions, then after that they hope to be able to live without aid; but at present it is an uncertain struggle between life and death. Their people are as yet very poor, but their industry and frugality will in due time make them rich. Their increasing numbers and wealth, will doubtless give them the ability to supply all the wants of their seminary ere long; and their present love for it gives promise, that in future years it will not be suffered to lack the means necessary to secure its highest usefulness. When its graduates shall be abroad among the people, and when the people shall see the benefits which they receive from it, there is reason to hope that it will be generously sustained.

The institution has, as yet, no charter from the State, owing p ro

bably to the sickness by which the agent, appointed for the purpose, was disabled from making or prosecuting the application. Mr. Rieger is at present responsible for the debt, and has a claim on the property of the institution for his indemnification. The friends of the institution entertain no doubt that a charter will be granted as soon as it shall be practicable to make the application, and from their statements it should seem that their expectations are reasonable.

Such are the facts, so far as the undersigned has been able to ascertain them. As a member of the committee of investigation, he indulges the hope, that the Directors will concur with him in the opinion, that an appropriation of from \$300 to \$500 a year, for a few years, will be a wise expenditure of public charity, and may be the means of securing abundant returns of good from generation to generation.

EDWIN HALL.

Norwalk, July 2, 1851.

REPORT OF REV. JOSEPH P. THOMPSON.

One who would judge impartially of the position of a western College, should not carry with him, in his tour of inspection, the model of a time-honored University, with its venerable pile of buildings, hallowed with the associations of learning and piety; its well-ordered Faculty and Discipline, matured by long experience; its spacious halls of instruction; its ample library and apparatus; and its formal and stereotyped *regime*; nor should he even have it settled in his mind that such precisely is to be the type of the literary institutions of a new country. On the other hand, he should be equally removed from the crude idea, that in the Colleges of the West he will find only a higher order of seminaries or academies, in which the President is the principal, and the Professors are the tutors,—though to be the principal of such a school as Dr. Arnold's, were worthy the ambition of any man. He should go to see what educated men,—men familiar with the best institutions of the East—men, it may be, distinguished for literary and scientific attainments, and experienced in teaching, but restricted in pecuniary resources and in the scope of public sympathy—have realized, in the attempt to plant a College upon a soil hardly yet broken up by the plough. In a word, he should go to receive impressions and not to make comparisons; with no definite and dogmatic idea of what *should* be, he should go to observe what *is*.

To a mind in such an attitude, the first impression of the institutions aided by this Society is altogether favorable. They are good institutions, planted upon a broad and liberal basis, growing thriftily though moderately, and full of promise for the land. It was the privilege of the writer to visit two of these institutions in June last, viz., Illinois College, at Jacksonville, Ill., and Beloit College, at Beloit, Wisconsin. Having made some observations upon the position

and prospects of these Colleges, in accordance with a resolution of the Board, he would respectfully report to the Board the following facts and suggestions.

ILLINOIS COLLEGE.

Location. The location of Illinois College is well chosen, both as regards the town in which it is situated, and its position in the town. The site is more healthy than perhaps any location that could have been chosen on the Illinois river, and its inland position secures it from various diverting and demoralizing influences incident to a river town, while at the same time, by means of a railroad, it is easy of access from the great thoroughfare of the State. Though planted upon a vast reach of prairie, it has the advantage of a small rise of land, and of a beautiful and secluded grove. No spot could be more favorable than this to literary pursuits. The whole face of nature, the very atmosphere around, invites to quiet study. At the same time the social and moral influences of the town are in perfect keeping with an institution of learning,—altogether genial and salutary; and the clustering there of other literary and benevolent institutions renders the place a centre of learning and of religion.

Buildings. The College buildings at Jacksonville, consist of a chapel, with lecture and recitation rooms, and a large barrack or dormitory, for the students, constructed after the common method of College houses. The latter was originally flanked by residences for the College officers, but these wings are now, or will hereafter be, appropriated to other uses. This building answers its purpose very well; but it is not a suitable place for the deposit of the library, which is huddled away in a small apartment in the third story, and is liable, of course, to the danger of fire on the premises. The chapel was originally built of diminutive size, in the infancy of the College, and has since been enlarged; but in the height and dimensions of the lecture rooms, and in general convenience, it is far behind the present wants of the institution. A subscription to substitute for it a building at once more architectural and more commodious, would be a substantial benefit to the College. This is the more demanded by the fact that other public edifices since erected in the place, rather disparage the College buildings.

Furniture of the College. Illinois College is well furnished with philosophical and general scientific apparatus. There are facilities for exhibiting almost every important experiment and demonstration in the physical sciences. The department of chemistry, however, requires some additional furniture, which the very competent and ingenious professor in that science should not be suffered to lack.

The *Library* of the College, is as yet quite inferior, both in the number of the volumes, and in their character. Its cast is too exclusively theological, and it contains some imperfect works and some duplicates, showing that it was made up chiefly by chance donations from the libraries of ministers and others at the East. It is easy to see that a library which can be stored, even by crowding, in the small

space of a student's room, must be very inadequate to the wants of a growing institution. It seems rather like an out-of-the-way appendage, than an integral part of the institution; there is little in its appearance or its contents, to stimulate thought or to satisfy inquiry. For the benefit of the instructors, whose limited resources do not allow them to increase their private libraries as they could wish, an increase of the College library is very desirable. No more important object can engage the liberality of men of wealth at the East, who desire to make a permanent investment for the welfare of the West, than to provide libraries for such institutions.

Resources. The resources of Illinois College, which were so seriously crippled a few years since by the failure of subscriptions, have been considerably augmented during the past twelve months, by a subscription of more than thirty thousand dollars upon the Western field. This is a cheering evidence of the growth of the Western churches, and of the strong hold which the College has upon the churches of the region in which it is located. There is yet wanting, however, an additional fund of some twenty thousand dollars, to complete the foundation of the professorships required for the thorough manning of the institution. The system of scholarships lately introduced at Yale College,—the donation of a given sum, the interest of which shall forever be appropriated to defray the tuition of the student who for the time is designated to that scholarship,—is perhaps the most hopeful method of providing for this balance by subscriptions at the East, for by that system the wants of indigent students will be met, while at the same time the support of the instructors will be guaranteed. In *some* way the subscriptions should be filled, and at an early day.

The Faculty. Illinois College is furnished with an able Faculty, gentlemen who are assiduous in their vocation, and thoroughly competent for their several departments. It will not be deemed invidious to mention, that it is a special honor to the College to number in its Faculty a professor of Chemistry and Natural Philosophy, whose services have been sought by other institutions better endowed, and whose reputation is a credit to the entire State. The President of the College, not only fills with ability and acceptance the post of an instructor, but is universally esteemed in the community and throughout the region, both as a citizen, and as a preacher of the Gospel.

The Course of Instruction is modelled upon that of the oldest and best established Colleges of the East. The general intercourse between the students and the professors is courteous and kind, though not governed by all the conventional formalities of Eastern Colleges. It is doubtful whether these could be introduced with advantage, or whether the attempt would be expedient. There is nothing stereotyped in the present regime of the College, and the freedom of the recitation room is a very commendable feature. The students are encouraged to think for themselves, rather than to receive the traditional opinions of others, and the whole course is fitted to develop such men as are needed at the West,—bold, earnest, in-

dependent, thorough, practical men. The results of the College thus far are highly encouraging. No one can survey it without a feeling of thankfulness to God that it was planted, and of hope and encouragement for its future history. The Sabbath evening service in the College chapel, brings the President before the minds of the students as a religious instructor, and its influence has been highly salutary. Illinois College has already become, and is destined to be, a perennial fountain of light and life to a wide and populous territory.

IOWA COLLEGE;

This is the youngest of the sisterhood of Colleges under the fostering care of this Society. It is located at Davenport, opposite Rock Island, on the Mississippi River; a beautiful and healthful site, upon a graceful sweep of the river, and where the low bottoms of the Lower Mississippi give place to swelling bluffs clothed with the richest verdure. For the Mississippi front of Iowa, the location is quite central, and while it is easy of access by water, it will soon be accessible also by railroad from various quarters. Viewed in relation to Illinois, Knox, and Beloit Colleges, and in connection with increased facilities for travelling, the location may seem too proximate to other institutions. But the question of location was deliberately and prayerfully considered by those most competent to judge in the matter, and was decided, not by any local or sectional interests, but with an intelligent regard to the general good. The unanimous agreement of ministers and delegates from all parts of the State, to locate the College at Davenport, should be taken as a strong proof of the expediency of that location. Indeed, had not Iowa College been planted there at that time, the Baptists, who had already taken some steps in the matter, would immediately have occupied that point with a literary institution.

The interruption of the regular steamboat navigation of the Upper Mississippi, by the high water of June, occasioned me so much delay, that it was not practicable to stop at Davenport, as I had intended. I only had time to see the College building and the general aspect of the town. The building occupies a commanding position, in a vicinity not likely soon to be encroached upon by business. As yet a small edifice only has been erected, for it has been the wise policy of the Iowa brethren not to encumber their infant College with debt. I had the opportunity at several points of conferring with the trustees of Iowa College, and with ministers who are interested in its prosperity. It is warmly cherished by the churches, and the zeal and liberality with which they in their poverty have contributed to its support, entitles it to the generous sympathy and aid of Eastern churches. The institution is in urgent need of a suitable library, and apparatus for instruction.

BELOIT COLLEGE.

In the southern border of Wisconsin, just across the line of Illi-

nois, on the banks of the Rock river, stands **BELOIT**, a town of some three thousand inhabitants, and the seat of a College which is sustained in part by the College Society. The town spreads along both sides of the river, and is laid out with much taste. The scenery of the Rock river corresponds more nearly with that of Massachusetts and Western New-York than any other in the western country. The long extended bluffs of various height, resemble the hilly banks of a New England stream, the bottom of the river is pebbly, and the water clear and bright, and the banks are well covered with groves. But besides these, there is here what New England nowhere affords, the prairie, the beautiful prairie, not so vast as to be overpoweringly dull and tame, but large enough to be novel and wonderful to eastern eyes. The difference between the make of Wisconsin and Illinois, is given in the fact that in Wisconsin the prairies are named, and in Illinois the groves. Nowhere in New England is there a more beautiful site for a College than Beloit.

When I visited the place in 1845, I went up on the highest bluff upon the eastern bank to examine some Indian mounds, and to enjoy the view of the rolling prairie stretching southward into Illinois. This bluff was then talked of as a site for a College, and several friends of the enterprise had made liberal proposals for the endowment of such an institution. Now, upon that same bluff, sheltered by its lofty grove, and beside the undisturbed mounds of other days, stands a College edifice, of more imposing architecture, and of better adaptation to the wants of such an institution, than any College building I saw in the West. This edifice, substantially built of brick, is about a hundred feet long by forty in depth, four stories high, with lofty ceilings, spacious and well ventilated rooms for recitations and lectures, and several good dormitories in the fourth story. This is intended for the main College building, to be hereafter flanked with corresponding wings. It was erected by the citizens of Beloit, at a cost of about \$12,000.

Beloit College is already in vigorous operation. Its President, Rev. Mr. Chapin, is a good scholar, an excellent preacher, and a Christian gentleman. His influence upon the College, and his influence upon the community in behalf of the College, are alike benign. In the department of languages, Prof. Emerson is a thorough worker; not even Yale College, with Professors Thatcher and Hadley, can exhibit more complete recitations than this infant institution. Indeed, as I observed Prof. Emerson's method of drilling, I inwardly congratulated myself that I was not a Freshman. The departments of mathematics and the physical sciences are well filled, and a good foundation has been laid for a College library. The decorum of the students, and the general order of the institution, are worthy of all praise. This College draws upon a very good class of students, young men of a thoughtful and earnest character, not one tenth of whom would otherwise have enjoyed a Collegiate education. A careful inquiry into the resources of the students, and their original stimulus for study, elicited the fact that hardly one of them would

have thought of seeking a liberal education but for the proximity of this College, or would have been able to meet the expenses of education at the East. The institution should be sustained to the extent of its wants by contributions from the East; as by the efficient agency of Rev. S. Peet, it is likely to receive all possible encouragement from the churches and the citizens of Wisconsin.

I was gratified with the interest manifested in the College through all the neighboring region. A plain laboring man, in whose company I rode from Rockford to Beloit, called my attention to the belfry of the College as soon as we came in sight of it, and lamented with a sigh, that when he was a boy there was no such institution at hand to foster in him a taste for study. He spoke highly of the general influence of the College, and the personal influence of its Professors. The readiness with which the citizens of Beloit contribute to the support of indigent students, after having expended so much upon the College edifice, is another indication of the hold of the institution upon their affections. Such an institution must have a wide and permanent influence. I was struck with this by a collocation of incidents as I left the place. Soon after leaving Beloit at sunset, we came upon an encampment of emigrant wagons near some Indian mounds; there were the tombs of the old savage occupants of this rich soil, there were the eager travellers from the Old World coming to find a home in the New, there stretched the telegraph wire, the symbol of a far-reaching civilization, and yonder loomed the College, which should mould these raw materials, and shape them into a cultivated and religious society.

All which is respectfully submitted,

JOSEPH P. THOMPSON.

New-York, Oct., 1851.

APPLICATION FOR AID IN BEHALF OF IOWA COLLEGE.

Voted, That the Executive Committee be instructed to apply to the Society for the Promotion of Collegiate and Theological Education at the West, for aid, to the amount of \$1000, in sustaining the Institution under our care for the ensuing year.

The above is a true copy of a vote passed by the Trustees of Iowa College, during their session on the 21st ult.

Attest,

EPHRAIM ADAMS,

Clerk of the Trustees of Iowa College.

Davenport, Iowa, July 2nd, 1851.

To the Board of Directors of the Society for the Promotion of Collegiate and Theological Education at the West.

GENTLEMEN:—

In addressing you in obedience to the instructions of the Trustees of Iowa College, expressed in the vote of which the above is a copy, it is not necessary to dwell upon the importance of sustain-

ing Colleges in the West. You regard them as essential to the highest advancement of this great Valley in intelligence and religion, and you would esteem the ministers in Iowa as unqualified to aid in laying the *foundations* of society, if in forming their plans for the advancement of the gospel in this new State, they had forgotten the education of the young.

Such have been the views of the Home Missionaries in Iowa, and they have supposed the views of the Eastern churches to be the same. They have accordingly from an early day made the founding of an institution where a thorough Collegiate education could be obtained, under the care of pious teachers, the subject of prayer and conference. Several meetings of the Congregational and N. S. Presbyterian ministers in the State, were held during the years 1844-7, which resulted in adopting articles of incorporation in accordance with the laws of the State, and in locating Iowa College at Davenport, without a dissenting voice.

The Preparatory Department was opened Nov. 1848, under the care of the Rev. E. Ripley, who had been elected Professor of Ancient Languages. A Freshman class of six was formed two years later, and the services of Rev. H. L. Bullen secured, who has since been elected Professor of Mathematics and Natural Philosophy.

The Freshman class for next year, so far as we know, will not exceed two, and it may be thought best to form none, but there will be seven or eight others ready to enter the Freshman class a year hence. A principal of the Preparatory Department is to be employed at the commencement of the next year.

The requirement for admission, and the course of study adopted, agree substantially with those of the best institutions which are now aided by your Board. We purpose to give a thorough education to those who seek it at our hands.

We hope to receive from Mr. P. W. Carter, of Waterbury, Ct., during next year, several hundred dollars, perhaps two thousand. The interest on this, should any accrue during the year, will go to reduce this deficiency. We hope to realize from this source during the year \$100, but we cannot depend upon realizing more.

The deficiency will not be less than \$950, it probably will be \$1050. We have the promise of Mr. Carter for \$4500 in addition to the \$500 which he has already given us. He intends paying this within two years.

The College property will then be worth \$10,300, of which \$5000 will be productive capital.

We have made little effort to procure funds. A few personal friends at a distance have remembered our enterprise, a small amount has been collected by individuals who have visited the East for other objects, and several donations have been secured by correspondence. Since the completion of the College building, our efforts to collect funds in Iowa, have had reference solely to our current expenses. We have not desired to enlarge our plans faster than the progress of the pupils and the wants of the community required: possibly we

have erred in the opposite direction. At all events, we are conscious that we have not been wasteful in the use of money which was not our own, and we have also avoided the contraction of debts. For this we are chiefly indebted to the early adoption of the rule to appoint no officer till his services were absolutely needed, and incur no expense till we saw how it could be met.

The total amount of all donations to the College is about \$5400, of which about \$3600 were contributed in Iowa. In consequence of the increased value of the land, the property of the College is worth more than the amount of donations by \$400.

Hitherto all services rendered to the Institution, excepting in the department of instruction, have been gratuitous. The travelling expenses of our Agent, Rev. A. Turner, during a tour to the East in 1844, were defrayed by the ministers themselves. He made no charge for services.

We have now sent Rev. H. Adams to New England, with the hope that he will secure funds for the partial endowment of a Professorship, and collect something in aid of our Library, &c. We expect his labors will be chiefly in a private way. We have not heard from him since he commenced his work.

We have no dormitories for students, and intend to erect none, till satisfied by experience that it is expedient. We intend for the present to devote all our means, that are not absolutely required to meet current expenses, to the endowment of professorships, and the enlargement of library, &c.

In the Freshman class there are three pious students, two of whom are receiving aid from the American Education Society. In the Preparatory Department there are eleven pious students. During the winter of 1849 and 50, there was a very interesting revival of religion in the College and town, in which several students were hopefully converted, who still appear well. Since that time, there has been a strong religious influence in the College, and during the greater part of the time a daily prayer meeting has been well attended.

The number of students connected with the College during the year is seventy-six, of whom six were in the Freshman class.

It ought to be stated that the churches of Iowa are weak, compared even with those of Wisconsin and Northern Illinois. Five years ago the whole amount of property owned by the members of the Congregational and New School Presbyterian churches in Iowa, was thought not to exceed \$250,000; and that half of this was in wild lands, and of course unproductive, leaving less than \$500 of productive property to each family on an average. With this they had to build their houses, and improve if not buy their farms. They needed all their means to render themselves comfortable, in the sense in which that term is understood in new countries. Till recently, produce has been worth twenty per cent. less than on the Lakes, and the emigration from New England and New-York and Northern Ohio, for want of steam communication with the East, has stopped

chiefly near the Lakes. These disadvantages are disappearing and will soon cease: we now expect to be able within three years, to go in three days, just as far East as we may wish. Still the churches of Iowa are not behind their sister churches in Christian benevolence. The amount of contributions reported at the late meeting of the General Association, averaged about \$1 25, for each member of the churches which sent up reports.

We have now laid before you our plans and our condition without reserve. We have hitherto studied economy and retrenchment, and have labored in a small, unpretending way; but we have now reached a point where we must enlarge our plans and increase our means of instruction, in order to keep pace with our students and the wants of the community. If we fail to do this, the result will be as disastrous as it would be if we were as far advanced as we hope to be ten years hence.

We feel that we need the \$1000 which we are instructed to ask of you. The result of next year so far as our usual sources of income are concerned, we fear will be less favorable to our treasury than our estimates indicate; and should Mr. Adams secure any funds, or should we obtain any in other ways, they ought all to be applied to increasing our means of instruction.

We cannot employ persuasion, for we ought not to do it. You understand the whole subject well, and need, in our particular case, only to be informed of the facts. These we have laid before you. We only add that we truly believe that aid, to be of material service to us, must virtually reach the amount which we have solicited. If it falls materially short of that amount, our wants and embarrassments will be essentially increased. We must not involve ourselves in debt, and if there is no other way to avoid it, we must fall back upon the Home Missionaries and their churches, a measure which nothing but absolute necessity will justify, as it will prevent our appealing to them for money for permanent investment.

Wishing you the favor of the churches, and especially the favor of the Great Head of the church, in your efforts to promote Christian education at the West, we subscribe ourselves,

Yours in the Gospel.

By order of the	{ E. ADAMS, Chairman Pro Tem.
Executive Committee.	{ JULIUS A. REED, Clerk.

Davenport, Iowa, July 8rd, 1851.

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COLLEGES RELIGIOUS INSTITUTIONS.

A

DISCOURSE,

DELIVERED IN THE PARK PRESBYTERIAN CHURCH,

NEWARK, N. J., OCT. 29, 1851,

BEFORE THE

Society for the Promotion of Collegiate and
Theological Education at the West.

BY

ABSALOM PETERS, D. D.,

PASTOR OF THE FIRST CHURCH, WILLIAMSTOWN, MASS.

NEW-YORK :

JOHN F. TROW, PRINTER, 49 ANN-STREET.

1851.

"RESOLVED — That the thanks of the Board of Directors be presented to the Rev. Dr. Peters for his Discourse delivered last evening, and that a copy be requested for publication."

An extract from the minutes of the proceedings of the Directors of the Society for the Promotion of Collegiate and Theological Education at the West, at their Annual Meeting in Newark, N. J.

G. N. JUDD, SECRETARY.

October 30, 1851.

DISCOURSE.



ECCELES. VII. 8.

BETTER IS THE END OF A THING THAN THE BEGINNING THEREOF.

THERE is one continent on the globe, which has no College. Africa contains perhaps a hundred millions of people, and its first College is yet to be founded. Benevolent men, of wisdom and foresight, are beginning to see that a College on that continent is needed, as a light to shine in a dark place, and that the founding of such an institution is practicable. A Board of "*Trustees of Donations for Education in Liberia*," incorporated by the Commonwealth of Massachusetts, have taken the work in hand, and it will doubtless soon be done.

In their first report they justly magnify and commend the object of their undertaking, in language which has arrested my attention, and led to

the selection of the text for the present occasion. "The founding of Harvard College," they say, "was an era in the history of the human race. It was the beginning of liberal education for a continent. Without a *first* College, this continent could not have become what it is. The planting of a *first* College in Africa will form another era. It will be a work equally rich in beneficial results, and equally honorable to the philanthropy that secures its accomplishment."

I do not find fault with these statements. These are great thoughts, both of the past and the future—just and true thoughts. And it is well to think of things yet to be done, while we reflect upon the past, for instruction and encouragement. It is indeed the grand element and characteristic of wisdom always to be looking onward, and to labor for a worthy end. The end, in thought, is ever before the means. It is that for which all the means are selected, and is therefore first in purpose, though last in attainment. And the means employed for an end are important only in proportion to the importance of the end. The same may be said of the *beginning* of a thing, the "*terminus a quo*," as the old theologians expressed it, or the first of a series of means. It is important only as a step of advancement toward the end, or the "*terminus*

ad quem." So it is ever true, that "the end of a thing is better than the beginning thereof." The beginning is but one of perhaps a thousand means, all subordinate to the same end ; but the end is the crowning result of the whole series of means.

We deceive ourselves then, when we imagine the first of a series of events, all tending to a common result, to be greater and better than all the rest, simply because it is the *first*. There is, in fact, a common honor due to agencies that coöperate for the same end. That is the greatest, whether it be the first or the last, which is the most efficacious ; and the end is greater than all. The *first* may be the *least* of all the events in the series. So our Saviour represents the beginning of true piety in the soul of man, when he says, "The kingdom of God is like a grain of mustard-seed, which when it is sown in the earth, is less than all seeds that be in the earth ;" but "it becometh greater than all herbs." Other influences are added, a thousand-fold greater than the first, and that which was begun in weakness and obscurity, terminates in power and glory.

The same is true of the kingdom of God in the whole world. It is a constitution of things founded in wisdom and adapted to an end. It had a beginning. It has had an advancement to the present time. But it is not limited to the ages of its past

history. It has also a prophetic history, by which the field of its enlargement and the path of its progress are indefinitely extended. In its prophecy, it is a kingdom to come—a universal, an everlasting kingdom—teeming with events, all important, all tending to the same grand result, all coöperating to hasten the ages of its ultimate and universal triumph in the world, when the blessedness of earth will “shade away into the blessedness of heaven.” Then will it be seen how much better is the end of all things, than the beginning of all things. The splendid close of human history will reflect its own brightness and grandeur over all the agencies of its advancement, and each event will appear important and great, just in proportion to its efficiency in bringing to pass the glory that shall then be revealed.

It is in the midst of this great onward movement of things, that we live—far on in the history of human progress. Great things have been done for the advancement of the race. But great, and still greater, remain to be done; and it is no calamity to us, that we were not born at the beginning of the world, that so we might have taken part in “first things,” and helped to lay primitive foundations. Is it not rather a privilege, that we have our work to do at a sublime height in the building of

God? It is the same building still, and our labor is no less important — no less necessary — than was that of primitive men; and we are nearer, than they, to the shoutings and pæans which will accompany the bringing forth of the top stone thereof.

I propose, then, to present the Society, whose anniversary we here celebrate, *as a means to an end in the kingdom of God*. It looks to the consummation of all things. The system of education, which it proposes to advance, is a *religious* system. It makes its appeal, primarily and principally, to enlightened and religious men, — men who have respect unto the recompense of an eternal reward, — and I wish to show the privilege and the duty of laboring for the permanent support and advancement of this system of education. This I would do by briefly adverting to its origin and aim, and to the important relation which it bears to the great missionary enterprises of the present day.

Colleges — for what is called academical instruction, preparatory to professional learning — have ever been intimately associated with the religion of the countries where they have existed. It is also a matter of history, that an object more early embraced and more steadily kept in view, than any other, by these institutions, has been to supply the Church with an educated priesthood or ministry.

This was the idea in which the earliest Colleges, of which we have any account in modern times, had their origin. In the ninth century, when Charlemagne was awakened to the importance of the advancement of learning in his vast dominions, we are told, "he established schools in every convent and cathedral, intended chiefly for the education of clergymen." Yet "young men of high families, not intended for religious orders, were instructed in them,"* showing that they were not exclusively professional schools, but Colleges, for the instruction of all such as were designed to be educated in that dark age. These convent and cathedral schools were for a long time the highest institutions of learning in the countries where they were established. From them proceeded the *rectors* of several schools in France, in a later age, where "instruction was given in rhetoric, philosophy, and theology," and out of which grew the University of Paris. Equally associated with the advancement of religion was the College system of all the Universities of Europe. The numerous Colleges of the Jesuits, in all countries, were also strictly religious in their aim. They constituted, beyond all doubt, the most effective part of the wonderful machinery of that vast organization to subserve the interests of the Romish church.

* Encyc. Americana.

Colleges, then, at the time of the planting of this country, were every where regarded as religious institutions. Our fathers well understood, both from history and the nature of the case, that the advancement of religion in any form, in the new world, would require the existence of Colleges for the education of the ministry of the Church. The advantages of these institutions in preparing young men for the other professions, were by no means lost sight of, or undervalued. And the *religious* character of the College was considered scarcely less essential for the right education of those designed for civil office and employment, than for the appropriate training of candidates for the ministry. But in a *Protestant* College, and especially in a *Puritan* College, all other objects, great though they might be, were held to be secondary to that of a competent supply of able and faithful ministers of the gospel. And our Puritan fathers were earnest men in their religion. For themselves and their country they sought first the kingdom of God and his righteousness. Our earliest Colleges, therefore, were adapted to this end. They were founded, as it was expressly said of one of them, "*that the Church might never want a learned and pious ministry.*" This was the great idea of the men of New England in forming their educational system. "None

of the least concerns," says Mather, "that lay upon the spirits of these reformers, was the condition of their posterity. *They also did betimes endeavor the erection of a College, for the training up of a successive ministry in the country.*"*

It is pleasant here to reflect, that this *religious* idea has ever been cherished, to a wide extent, in our country. Most of our Colleges, up to the present time, have originated in it. Religious principle has called them into being and sustained them, and religious men have been selected for their guardians and instructors.

It was found, however, in the progress of our experience, that the demands of religion, in respect to the great object of our College system, were not fully met. The course of instruction in College, being designed for all classes of students, could not be extended to subjects strictly professional, without adding a longer time, and providing Faculties of instruction for each of the learned professions. But this would require our Colleges to be Universities, and would demand an outlay, both of money and of men, quite too great to be sustained by our smaller institutions. This has led to the necessity of separate professional schools. In these, the profits and honors of the secular professions have been found a sufficient encouragement—after the Colleges

* Mather's *Magnalia*.

have sent out their sons—to provide suitable advantages for the prosecution of their appropriate studies. Hence have arisen our schools of Law, of Medicine, and of Professional Science.

But the school of Theology needed other support. Like the College, it is essentially a religious institution, and was found, in experience, to be necessary to the carrying out of the religious idea of the College system. Hence have been founded, by benevolent men and the churches, within the last fifty years, our Theological Seminaries. They have become an essential part of our system, “for the training up of a successive ministry in the country.” The College and the Theological Seminary, as to their main design, are one in aim, and one in the ground of their appeal for encouragement and support. Like other religious foundations, they must be, to a large extent, charitable institutions. This is necessary to make them available to the poor, as well as the rich. It is also essential to the maintenance of their religious character and influence; for though it is grateful to acknowledge that, in some instances, State patronage has been liberally bestowed, it must not be forgotten, that, in all cases where this patronage has been so given, as to remove the College from its *religious* aims and impulses, it has induced feebleness and inefficiency, in

respect to education itself. It separates the business of education from the most effective of those self-inspiring uses, which alone can impart life and energy to the means of instruction. History and all experience have taught us, that, if we would secure the best results of education, we must see to it that our Colleges are kept under the control of enlightened religious principle. They must be founded, if need be, and sustained and directed by religiously educated and benevolent men.

Such is the system of liberal education, which has grown up in our country. It is no abridgment of privilege to us, that we did not live at the beginning of this system, to take part with the wise and the good, who so nobly discharged the obligations of that age. Our Fathers did a great work, when they planted "a *first* College" in the new world. It was a foundation for many generations, and their names shall be had in everlasting remembrance. But what is a foundation without a superstructure? A second and a third College, in due time, were as much needed as the first; and the founding of Harvard College was not "the beginning of liberal education for a *continent*," if we fail to carry out the system, then begun, until the *whole continent*, from sea to sea, shall be amply provided with simi-

lar institutions. If this be not done, the founding of that first College was but the beginning of a failure. With all the good it may have done in its sphere, it will not have accomplished its end, in respect to the diffusion of the advantages of liberal learning to the ever-increasing and wide-spreading population of our country.

It was never intelligently proposed to concentrate these advantages in a single University, "cum privilegio," nor to confine them to a few Colleges, at great distances from each other. The wide extent of the country, the prospective increase of population, the form of the government, the independence of the States, and, above all, the Protestant principle of universal education, have forbid such a design; and the Colleges have adapted themselves to their appropriate spheres, in accordance with this state of things. They have thus trained the public mind to feel, that a College, in each district of convenient extent, is a great blessing to the people. It is therefore placed beyond all doubt, that our country, in the whole extent of it, is to be a land of Colleges. Our system of education has already taken its form, and such are its tendencies. The impulses of the better informed of the people are also in the same direction. Every new State, and many of the sects of religionists,

whether evangelical or infidel, will have their Colleges. There will be no lack of these institutions, in number, name, and form. The danger, indeed, is, that in our new States, they will be more numerous, than can be consistent with their proper support and their most healthful influence.

Merely to increase the number of Colleges in this country, therefore, without a due regard to the necessities of the respective fields they are intended to supply, is not a legitimate end of Collegial purpose or enterprise; for here, as I have intimated, there is no danger of failure. There will be Colleges enough. But there is a higher aim than this, which is sought by the enlightened patrons of our College system. It is to hold up an elevated standard of education in the older Colleges, and to encourage the planting of new ones only where there is a reasonable prospect, that that standard will be maintained. Add to this the *religious* aim, which should ever be kept in view, in the instruction of the young, and you have the system of education, which it is the object of this Society to encourage and patronize in our new and rising States.

Look now at the present and prospective relations of this system of Collegiate and Theological education in our country. As a religious system, it has grown up, in this age, to a degree of import-

ance, which was not dreamed of in the early years of our history. It has become, providentially, a part of a greater, a far more extended system, than was even imagined by the founders of our first College. Less than a century had then elapsed, after the age of Luther. The Reformation was young. Its light had but recently begun to shine out of darkness. *Protestantism* had but just taken root in Europe, and *Puritanism*, that still better and riper fruit of the Reformation, had scarcely been known fifty years, as a doctrine and a life, in the Protestant churches. It had been struggling for existence, and rising amid tears and blood, until it found an asylum in a land not before inhabited by civilized man. Here it began, in its feebleness, to plant its institutions and to provide for a future, whose greatness was not seen. They had the true faith. They trusted in God, whom they came hither to serve. But of what God would do with them, or with their influence, on a new and unexplored continent, they were necessarily ignorant. Who would inhabit the land? Would their posterity dwell, side by side, with the Aborigines, for whose education, conversion, and civilization they intended to provide? Or would their own race be so multiplied, and so armed with power—and with apologies, right or wrong—as to drive out the heathen

before them, and become themselves a great nation? These were questions, to which there was no answer in nature, nor in the oracles of God. They went forward, as Abraham did, not knowing whither they went. But they walked in the steps of Abraham's faith, and the God of Abraham directed them. They planted such institutions as were pleasing to him, to whose wisdom they committed their adaptation to the great ends of his providence, whatever might be its developments in the future.

But two hundred years have produced changes, of which our Pilgrim Fathers could have had no adequate conception. Should they now rise from the dead, to see what we see, they would cry out, "Not unto us, not unto us, but unto thy name, O Lord, be all the praise." Not of man, but in the wisdom of God, fields have been opened for the action of the institutions which they planted, and coöperating agencies have arisen, which give to those institutions an extent of influence, far beyond the anticipations of any man on earth two centuries ago.

The country itself—how marvellously changed! Then, upon its border, there was a handful of men. Now, it has opened its broad bosom to a population of twenty-five millions, and myriads

more are rushing into it, while its natural increase is rapid and healthful. The red men of the forest and of the prairie, have yielded their possessions to the sons of the Pilgrims, and, of vast tracts of the land, it may almost be said in the language of the Prophet, "Her wilderness is like Eden, and her desert like the garden of the Lord."

Meantime mighty changes have been wrought in the condition of the world. Governments have been meliorated, and the intercourse of nations is increased by facilities new and surprising. New light has also beamed upon the relations and responsibilities of the Church of Christ to the rest of mankind, and men of faith have every where begun to address themselves, in good earnest, to the work of the world's conversion.

Of the agencies which are already in operation, for this end, some of the most effective are the Missionary Societies of our own country. It has begun to be understood and felt, by all in our churches who care for the conversion of the world, that our part in the work is to be a great one. We have taken the field under this impression. Our origin and history, the civil and religious liberty we enjoy, the extent of our territory, its agricultural, commercial, and mineral wealth, its present and prospective population, the power and influence of the govern-

ment among the nations of the earth, the intelligence and enterprise of the people, and the fact that Christianity—heaven-born, and owning no authority but that of the Bible—is the religion of our churches, all, all indicate, that we have a great work to do. Where much is given, much is required. But to what nation on the globe has God given so rich an inheritance as this ?

OUR COUNTRY FOR THE SAKE OF THE WORLD, therefore, is the appropriate watchword of American Christians. “The field is the world;” and the *end*, upon which we seize *first*, in thought, and to which the eye of our faith should ever be directed, is the glory of God in the universal triumphs of his grace. But the means adapted to this end are numerous and multiform. In the vast machinery of Christian philanthropy, there is a wheel within a wheel, for every man to touch, and points of power, which are accessible to every Christian community, church, or nation. And there is a precedence and succession of these points of religious influence, which is beautiful in its order. Causes must precede effects; and it is clear as day, that if we would perform the great Missionary work, which devolves on the churches of this country, we must educate the men, whose labors are indispensable to its accomplishment. If then it was a worthy design of

our Fathers, to provide for "*the training up of a successive ministry in the country,*" it is ours to provide for the training of a ministry sufficiently numerous for the world-wide enterprise that now lies open before us. We have not only our posterity to care for, but the destitute of all lands; and all our Missionary Societies, both Foreign and Domestic, depend, for their permanent success, on the provision which shall continue to be made for Collegiate and Theological education in this country.

How cheering and grateful to reflect, that we have come to this time, and to these high responsibilities, with a system of education, formed to our hands, which, in its essential characteristics, is suited to our advanced position, and to its recently developed relations to the conversion of the world! Religious in its aim, its foundations were laid in faith and prayer; and long experience has shown it to be adapted to the religious ends for which it was designed. It has been owned of God, in the training of the educated ministry of the country, for two hundred years. It is still, to a large extent, in the hands of religious men, and is producing the same results. It is manifestly capable of accommodating itself to any extent of territory, and to any amount of population, to which the nation may grow. It needs only to be prosecuted with vigor, to accom-

plish all that may be desired, in the way of education, to supply a competent ministry for every opening field, until the gospel shall be preached to all on the earth who have ears to hear.

I now ask your attention to the necessity and religious importance of the "*Society for the Promotion of Collegiate and Theological Education at the West.*"

This Society is the child of Home Missions. It was born of the Missionary spirit, and its object is to provide laborers to meet the demands of the Missionary cause. Its necessity became apparent in the prosecution of the work, which it is thus designed to promote. It was on this wise.

The Home Missionary Society was planting its laborers on the Western field. They were educated men. They had been trained up under the system of education, of which I have spoken. They knew its importance to the development of the religious resources of a Christian community, for the good of mankind. And there were spread out before them great States, now in their infancy, but soon to be full of people, mighty in wealth and power. These they would reconcile to God. They desired and sought their salvation and that of their posterity. But what were they—the few missionaries on the field, and all that could be expected to join them

from the older States—what were they, to the rushing of the people from the East, and from all quarters of the globe? They contemplated the greatness of the Missionary work, and to them it was the clearest of all truths, the most manifest of all Providential indications, that they too, like the Pilgrim Fathers, ought “*betimes* to endeavor the erection of a College,” in each of the rising States of their labors and prayers, “for the training up of a successive ministry in the country.” Worthy men were they of such an ancestry—worthy of such a training. They took counsel together on their several fields. They consulted the wisdom of experience in the older States. They made their appeal to such local interests and religious principle as could be awakened to aid them, in the new communities which they designed to bless. They committed the cause to God, and, in the midst of their Missionary toils, they put their hands to the work of laying foundations, for the advancement of education, on a scale in some measure answerable to the great and growing necessities of the field.

Thus were originated the institutions in Ohio, Indiana, and Illinois, which first united in seeking the organization and aid of this Society.* The

* These were, Lane Seminary, Western Reserve College, and Marietta College, Ohio; Illinois College, in Illinois; and Wabash College, Indiana.

founders of these institutions, from their very beginning, were aware of their partial and necessary dependence, for a time, upon Eastern benevolence. Aid was liberally pledged from Eastern sources, and they were encouraged to make their appeals to our churches, for such assistance as might be needed to sustain their Instructors, from year to year, until permanent endowments should be secured. Their necessities soon became matters of fact, and often of painful experience; and they availed themselves of this liberty of appeal to the churches of the older States. In the mean time, numerous other Colleges had been projected in the West, moved by the multifarious impulses of a discordant and enterprising people. These also looked to the Eastern churches for aid. Applications were thus coming to us from every portion of the West. But they were without concert, and often conflicting in their claims. It was found, also, that in many cases the gifts of benevolence were utterly wasted in ill-judged and impracticable schemes. Good men were becoming weary of the uncertainties of Western Institutions, and of the exhaustless multiplicity of their demands.

It was apparent to the intelligent observers of this state of things, that a Society was needed, to select, on the Western field, such projected Institutions as should be found worthy of special assistance,

to combine their applications, and commend them to the Eastern churches and to the public at large, on the effective and economical plan of a single and concentrated agency. The Society was accordingly formed, on whose Eighth Anniversary we are here assembled. Its object is to prevent, as far as possible, all useless drafts upon Eastern benevolence, on behalf of Colleges, which have been or may be projected at the West, and to provide a channel, through which the purer streams of sympathy and fellowship with those who are laboring in the great cause of Western education, may continue to flow on undisturbed, with the copiousness and strength of a mighty river.

Such were the origin and object of our Society. That the time for its organization and efforts had fully come, is more and more manifest, as it advances in its work. Its doings are before the public in its Annual Reports, and its immense usefulness is gratefully acknowledged at the West, in the timely and essential aid it has afforded to eight Western Institutions. Three of these, through its coöperation, are already placed upon permanent foundations of endowment. The others are laboring with the hope of attaining, in a few years, the same position of independence and perpetuity. It has inspired the friends of Christian education at the West with

fresh courage and confidence ; and as the population advances to take possession of new States and Territories, they are already looking about them, under the auspices of this Society, for points of influence and promise, at which to plant other Colleges and Seminaries, as the people shall have need. Who will not say, that this is as it should be ? It places the East in communion with the West. It affords an opportunity of adapting existing means to desired ends. It causes the great hearts of our churches, Eastern and Western, to beat in sympathy with each other ; and secures, under God, the gradual and healthful extension of our own Puritan system of liberal education.

And the Institutions aided by this Society have received the seal of the Divine approbation. Like the Colleges of the older States, in which the principles of Christianity are earnestly inculcated, these Western Colleges, while yet in their infancy, have been the scenes of the most interesting awakenings and revivals of religion. Hundreds of young men have been converted in them. Nor was this a result unlooked for, or unsought. It has been in answer to prayer and earnest endeavor. It is but a continued Divine testimony to the fact, that Colleges, when conducted on religious principles, are among the most favored scenes of those gracious influences

which convert the soul. They are thus not only the educators of the young men who resort to them, but, in many cases, the means of their conversion. It is indeed the glory of our educational system, and of the principles on which it is conducted, that in so many instances it enlists the men whom it trains for the ministry. Well may we regard our Colleges as missionary institutions, since, in them, the missionary spirit is so often enkindled and cherished, by the light, and truth, and spiritual influences, with which they are wont to be favored and blessed. Surely too the Society, which secures the existence and the religious character and influence of such Institutions, in the rising States of this vast Republic, is none other than a great helper of the Missionary cause. And if the Puritan principle and aim of our educational system at the West, are endangered by the competition of the schools of the Jesuits, as they doubtless are, then our Society is indispensable, and we should value its continued existence and its vigorous operations, as we would the cause of religion, in its power to save.

Then, let this Society live. Let it live in the hearts and the prayers of the churches. Let it be sustained by the friends of our republican institutions of liberty and law. By the liberal contributions

of all who love the cause in which it labors, let it be furnished with the sinews of power for its great work. And thus supported, let it be relied on, as the right arm of the strength of the new and rising Missionary Colleges of the West. Let it move on from strength to strength, until it shall have planted its Institutions in every new State which is yet to be formed, and there shall be no more West to be supplied. Child of Home Missions, as it is, let it live and labor, until it shall have accomplished all that the Home Missionary cause, in the length and breadth of the land, shall demand of it. Then, when this Society shall have done its work, it shall be said of it, with more truth than is expressed in the poetic conception of the relation of human infancy to age,

“The child’s the father of the man.”

It will have produced, in far larger measure, that of which it was born; and the last shall be first, and the first last. The Missionary spirit will live, and the Colleges planted by the aid of this Society will live, to illustrate, to all coming ages, the heavenly sympathies of the principles in which they originated.

These Institutions will be fellow-laborers with the Puritan Colleges of the older States. The dif-

ference in their ages will be forgotten in the abiding firmness of their foundations and the amplitude of their provisions. They will no more need to ask for a morsel of bread or a "peck of corn," but the gold of California and the wealth of the nation will be tributary to their ever-increasing means of improvement and usefulness. The intellectual "riches of the Gentiles" shall come to them. With every desirable advantage for the acquisition of knowledge, their sons will be among the children of the light and of the day. From the bosom of sanctified science, shall they go forth in myriads, to bless the world, to "build the old wastes" of other lands, and to "raise up the former desolations."

On the vast field of their toils and triumphs, they will meet with the sons of the Missionary Colleges of Africa, of China, of India, and of Oceanica. Heart to heart, and hand to hand, shall they labor, till all the realms of earth shall be restored, like themselves, to brotherhood and love. Neither shall they learn war any more.

"Giant aggregate of nations !

Glorious whole of glorious parts !"

And He, whose right it is to reign, shall reign.

Such is the prophecy of the kingdom of God in this world. To this end are directed all our Mis-

sionary plans and labors. But to its achievement, in its time, a condition indispensable is education; Christian, liberal education, the education of the ministry of the church; the very system of education which it is our object to promote and extend. Yes, the consummation of all things will be delayed, until the gospel shall be preached by a living ministry to every creature. And they that preach must be "faithful men"—"able to teach." There is no promise in the gospel, that by the sounding of "rams' horns" a nation shall be converted. Nor are we to look for miracles, in any form, to consummate what it has pleased God to promise only through the preaching of his word.

It is the mark of a false religion to hope that God will convert the world by a miracle. But they that have the true faith must show it by their works. As the "husbandman waiteth for the precious fruit of the earth, and hath long patience for it," and waters and weeds his field, in hope, to the season's end, so must we plant and cherish those permanent institutions, those "trees of centuries," which are adapted to yield fruits of righteousness in all time to come. Let, then, the whole earth be studded with these points of light; let Puritan Colleges and Seminaries, in all lands, send out their sons, in sufficient numbers to preach the gospel to

the myriads of this earth's population, and our Missionary work will be done. The tithes will all be in the storehouse. The Lord will be proved herewith; and who shall say, that he will not open to the earth the windows of heaven, and pour out a blessing upon all people, "that there shall not be room enough to receive it?"

"Fly swifter round, ye wheels of time,
And bring the welcome day."

THE CHURCH AND THE COLLEGE.

AN

A D D R E S S

BEFORE THE

Society for the Promotion of Collegiate and Theological
Education at the West,

DELIVERED IN

PARK STREET CHURCH IN NEWARK, N. J.,

OCTOBER 30, 1851.

BY

EDWARD N. KIRK.

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ADDRESS.

THE distribution of power among the citizens is a characteristic principle of our national government. To avoid centralization, to the utmost degree consistent with the unity of the country, was the aim of its illustrious founders.

This feature of our government we are accustomed to regard as a very important advance toward the most perfect condition of human society ; as a vast improvement upon the organizations of Europe. And there are times and occasions, when it is legitimate to congratulate one another on these advantages ; and to render thanks for them, subordinately, to our fathers ; supremely, to the Giver of all good. But, another duty equally devolves upon us ; to survey, at times, the responsibilities, and perhaps, the perils arising from this position.

We should distinctly see what we were abandoning, when, in constructing the civil, and especially the ecclesiastical estates, we discarded the monarchical element. We of choice relinquished the advantages of the central eye, and the central hand ; providing no official observer, who might, from a commanding point, survey the spiritual, nor even the intellectual necessities of the country ; and furnishing no central power to supply these wants when they are seen. And this has become an evil of

peculiar magnitude in the recent history of the country. Its unparalleled growth in population, and its geographical expansion, have made these wants the more intense and urgent. Society outstrips the natural growth of its own institutions ; like a luxuriant vine lifting its bold and vigorous branches beyond all the supports which an ordinary foresight had provided. And the very districts, in which the higher instruments of civilization and of evangelization are most needed, are often the most unlikely to provide them ; the adventurous settlers of new countries being generally most regardful of their material necessities. Besides this rapid growth and expansion from domestic causes, we have likewise opened a wide door to every foreign influence, friendly or unfriendly. The evil from abroad, thus combining with the native ignorance and wickedness, makes a formidable power among us, against the kingdom of Christ, and social order.

But, this disadvantage is attended with an advantage of much importance. The servants of Christ can enter this field, and occupy its length and breadth, without any obstruction.

The voluntary principle, in which we glory, has indeed no value to an indolent, selfish and worldly church. It will even prove an immeasurable evil to our land, if the sense of personal responsibility is not found in some of our citizens, to such an extent, as to secure a comprehensive survey and observation of the entire field ; watching, with a patriotic and Christian solicitude, the progress and the perils of particular sections, and of the whole country ; and if there be not a hand outstretched to help the weak, and to work for the indolent, so far as to give the whole country all the institutions necessary to form a Christian civilization.

Two principles, then, are fundamental to our spiritual prosperity as a nation.



The first is, that — *Every interest really distinct in its nature, must be committed by the whole church, to a small executive body.*

This Committee must hold itself responsible to every friend of that interest ; and render to the Christian public an annual account of its labors. Thus it will be the eye and the hand of the church. This, we find by experience, to be the best form of centralization to secure thorough observation and action ; and it is adopted by all our religious institutions.

How many interests, and which, are sufficiently distinct, to require a separate management, may not always be easily determined. But we must take special care that no vital interest be neglected.

Another essential principle is, that — *The whole field must be regarded as one.*

Whatever may be our sectional prejudices, local attachments, or local duties, the whole country, though divided for civil purposes into thirty-one sections, for spiritual purposes must be regarded as ONE. Its interests are a unit. Vital bonds connect its remotest parts to each other. It is not a mechanical agglomeration of masses, having no mutual affinities ; but a living body, whose remotest members are bound to one another, and to the whole body, by living cords of nervous sensibility, to report to the head and heart its weakness or its pains ; and by living cords of nervous energy, to carry the strength of the strong to the weak, the skill of the instructed to the help of the untaught ; that the body may preserve its symmetry and its health. Our country is a living body, with its arteries and veins ; making a moral circulation complete ; by which one life, one type, one tone is secured to the whole. If there is blood at the heart, it will soon be found coursing out to one extreme member here, and another there. If there is blood, healthful or poisoned, in some remote member now, it will soon be brought back

again to affect the lungs and the heart. It will be therefore but a poor, short-sighted selfishness, that shall make the central organs indifferent to the kind of circulation going on at the extremities.

From these general principles, then, we may descend to a consideration of some particular consequences which they involve.

The education of the Western people is a common want ; as really important to us as to them. Not, indeed, if life's great work is a mere scramble for the chief places at its feasts ; not, if the love of country has become an obsolete phrase ; but really so, if there are such moral units as one's country ; the church of God ; the human race. Our kindred have not severed the ties of nature by changing their apartment in the great family-mansion. Our neighbors have not expatriated themselves, so long as the eagle is their ensign, and the stripes and stars wave over them. Their wants are still ours ; their welfare and their woe are still a portion of our own. Nor can we afford, on even more selfish grounds, to suffer a low type of civilization to prevail in the new States ; and especially those which contain the elements of great commercial enterprise. Every year is drawing us into a closer contact with our remotest neighbors. Our relations to that common compact, the Constitution ; the common interest we have in the National Legislature and Executive, are realities which call upon our prudence to take part with our patriotism, and look after the condition of society in these new and growing States. If great ignorance prevails there, except on the one absorbing subject of trade ; if great moral and social evils take root there, we inevitably feel it in every fibre of our civil, social and religious being. Mighty enemies have sworn, like Hannibal, undying enmity to our Republic. Popery, Infidelity, Luxury and Pride, are formidable Princes leagued under one mightier than them all. If they succeed in sapping any

portion of the wall, they weaken the whole length of our line of defence. Through the extent, freedom and facility of intercourse ; through the vast power of legislation committed to the Congress, — a body that bears in itself the local impress of each section ; through the prerogative of the Executive and Legislature, chosen as they are by all the people, to control all our relations with foreign powers ; we can never, as men, as Americans, or as Christians, look with indifference on the intellectual and moral condition of any State or section of our vast country. All this people bear the same sacred trust of freedom, of Christianity, of the rights and hopes of man, and of unborn millions. All have an equal power ; whether native or foreign in birth ; whether friends or enemies of civil and religious freedom ; whether virtuous or vicious ; whether friends or enemies of the gospel, — all have an equal power to carry out or to defeat the great ends of our Fathers, and the higher ends of our Redeemer-King. We can never, therefore, hear with indifference from our Southern brethren the unqualified declaration, that we have nothing to do with their peculiar institutions. Neither can we look with indifference upon efforts among ourselves to promote a change in their domestic economy and their civil code, without their cordial consent. If they mean by their doctrine, only to condemn the spirit and manner of our interference, we fully justify them. As a political axiom we adopt it. But if they offer it as a principle regulating our fraternal relations, we not only refuse assent to its truth, but reject it as a principle involving a cruel, selfish and unjust indifference to the most sacred bonds that have united any modern people. While on the other hand, the Northern movement often displays a tyrannical and preposterous disregard of the personal rights and freedom of those whose opinions and institutions we would change.

I speak for no electioneering purpose ; for no increase

of the incense which is now smoking so profusely before our National idol. I speak rather as a man and a Christian, than a citizen, when I say, that next to the bond of brotherhood in Christ, and the ties of kindred, I deem nothing on earth more sacred than the bond which gives political unity to twenty-five millions of people under such a constitution, on such a territory, and in such a period of the world's history. And I speak of it before this Society, because our success depends upon the degree to which our people believe and feel the unity of the American Republic.

We have found no cause so difficult to commend to the American church, as that of educating her sons for the ministry. And when to the want of sympathy with this vital interest is added the remoteness of the field of our labors, the abyss seems to many impassable.

We then have one country. There are with us family-governments by millions, town-governments by thousands, state-governments by tens; but the American Republic is one; its interests are one. "The eye cannot say to the foot, I have no need of thee." Mackinaw may be north, and New Orleans may be south; Maine may be east, and California west; but, east or west, south or north, "if one member suffer, all suffer with it;" if one is weak, all have an interest in strengthening it.

We must then, fellow citizens, fellow Protestants, fellow Christians, we must take lofty ground, broad views; broad as our territory, broad as our circle of political influence on the nations; broad as our circle of missionary operations. We must devote time to a careful survey of our whole country; we must volunteer for Christ and our people and our race, to survey the whole field, and estimate all wants as common wants, and all interests as one.

There are two forms of migration in our country, having results fully corresponding to their spirit. One is purely

secular and selfish ; the other is Christian. It has been so from the beginning. We had on one side the Puritan and Huguenot, and on the other the Cavalier and Merchant Adventurer. So many other causes have come in to modify the character of the older States, that we cannot refer to their present character in illustration of this point. But in the recently organized communities it is very striking. Galesburg, Oberlin, Marietta, and many others were Christian colonies ; and they, like the Pilgrims, commenced their existence with churches, schools and colleges. But the great majority of villages, cities and States, being founded in a merely adventurous spirit of business, the consequence is, that, to a great extent, it is long before the common school can be established ; still longer is the interval before a supply of competent teachers can be furnished ; still longer, before a high literary institution can be organized and sustained. Depending on a precarious foreign supply of teachers and of pastors, there is a fearful period of financial prosperity, without a corresponding intellectual and religious progress. A few men, educated under more favorable influences, feel the urgent want ; but they can do little to remove it.

“ We that are strong,” said one taught and commissioned of Christ, “ ought to bear the infirmities of the weak.” The Western churches are weak. This may be seen by comparing their circumstances with those of the early settlers in the Atlantic colonies, and of missionaries to the heathen. The missionaries are weak, because they are a few persons laboring in the midst of a mighty organization, which they are to overthrow, and a venerated public sentiment which they are to change. The early churches of the colonies were weak, because they partook of the infancy of society around them. But time is not with the missionary, precisely what it is with our new settlements. The sooner, indeed, he begins to labor successfully, the more individuals may be blessed by his influence.

But a delay of one generation, painful as it is, is merely delay. It will not determine the question, whether that community is to become Christian or infidel. And the early colonial churches could afford to grow slowly, because society was growing slowly. But in our new States it is not so. Society is taking shape, with a rapidity probably never known in man's history. While natural increase is taking place under the most favoring circumstances, the nations abroad are hastening the work by importing stones and timber for constructing independent and confederated empires. The moulding and shaping these tribes of our Israel, must come, either from accident and selfish passions; from the emissaries of anti-Christ; or, from Christ's servants. And what is done, must be done quickly. Ten years is a long business-life in their great commercial towns. It is this peculiar fact that gives such painful prominence to the inability of the Western churches to meet the demands of society around them. This feebleness consists in their limited numbers, and the want of money. They are really called on by their circumstances to do in their infancy, what belongs to churches fully developed.

They have not ministers enough to meet the wants of a growing and widely-scattered population. Nor can the Eastern States ever furnish them enough. They must therefore have colleges of their own. There is a painful deficiency of good teachers too; nay, of any kind of teachers. The current of commercial enterprise sweeps over the most important towns, bearing away the energy and the sympathy of the public mind from all higher wants. The Eastern churches are doing a great work in sending teachers to the Western States. But they never can educate that people by that means. It is but an indispensable provisional arrangement.

And yet the Western churches have not the ability to meet this want. They are generally small in numbers.

Hundreds of them are missionary-churches, composed of faithful men who are struggling for the very life of their own little bands. And to whom shall they look for aid in those more public enterprises? To the community around them? But there is weakness too. The new States are strong in enterprise, and in practical sense. But they are weak financially. Exhaustless riches in the soil, but the absence of the means of constructing roads to make their produce marketable, are the prominent features of Western society, commercially considered. The want of a circulating medium is the paralysis of Western enterprise. It is undoubtedly a salutary check; but it has also its disadvantages; and chiefly this, that it makes it impossible for the people generally to get beyond merely providing for their present bodily wants. The wealthiest, the most benevolent men in the country, can do but a small portion of the work that lies before them.

But it must be admitted, that there is likewise, a lamentable lack of zeal, a low estimate of education. The few who prize it, are unable to secure, in most cases, any efficient legislation in regard to their colleges or common schools. And in many instances a superficial zeal has exhausted itself in mere legislation.

Now the few there who understand with us, that a thorough educational system is a prime want of any community, are weak. And we that are strong, should bear their infirmities. If they are in painful want, we should realize the sense of it as our own; for that is the spirit of Christ. If they come to us with importunate exhibitions of their necessities, we should remember where we go daily with our importunate requests; and recalling the reception we meet with, as the Holy Writ expresses it, "be ye therefore followers," (*Μιμηται*) imitators "of God, as dear children." Their case should be particularly surveyed, their burden cheerfully shared; for that is another law of the kingdom, "bear ye one another's burdens."

We are strong in the maturity of our religious and social institutions ; in the ability to sustain them ; in the facilities for affecting public sentiment ; and strong in the means of aiding our brethren.

The great practical question then meets us,—‘How shall that people be educated under Christian influences?’

We begin our reply to the inquiry by stating :

THAT COLLEGES ARE INDISPENSABLE MEANS OF A THOROUGH CHRISTIAN EDUCATION TO ANY PEOPLE.

So long as mind shall be superior to matter, so long will mental culture transcend every other interest to man and to society. So long as society shall require for its mental culture, teachers, schools, editors, authors, orators, clergymen, so long will the college be the corner-stone of the whole system of public education. The day is past with us, when it might be believed that tinkers and cobblers could turn their hand to patching the soul, whenever the other branches of their business happened to be slack. We have come to believe that a man cannot properly repair an old shoe, unless he has learned of some competent teacher how it is to be done. And we have applied the same rule to the cultivation of mind. We have presidents of colleges who have too much honesty and good sense to offer themselves as good gardeners ; they never were taught, and therefore they do not know ; they are honest, and therefore do not pretend to know. But they just as firmly believe that a man merely educated for gardening, could not take the place of a cultivator of mind ; because there are flowers and fruits of which he never even dreamed ; and the great laws of nature, in the growth and maturing of mental plants, he has never studied. Let him then, as an honest man, stick to the spade ; and let other men undertake the work of teaching. To sustain the profession of teachers at its due elevation, colleges of the highest order are indispensable.

A Christian civilization demands also a thoroughly

educated literary corps. The periodical press is now mightier in these States, than it has ever been in any other period or part of the world, if we include in our estimate both the extent of circulation, and the reëditing the products of foreign mind. And yet perhaps there is no post of importance into which so many incompetent persons have thrust themselves, as into that of editorship. This is strikingly seen in the Western States, where many adventurers have undertaken to guide the public mind by their daily teachings and counsels. I do not deny that some of our best editors never entered a college; and that a mere classical education will not make an editor. But the mere increase of educated men creates a demand for a higher tone of editorship; thus contributing indirectly to elevate the tone of the press. And if that education has been controlled by Christian influences, it is difficult for a corrupt press long to maintain its ground.

To furnish a competent ministry, to prepare competent teachers, to elevate the literature of the daily press, to advance truth and righteousness in that great, growing and interesting Terra Nova, the States on the Mississippi River and on the Pacific Ocean, Christian colleges are of supreme importance.

But it has been affirmed by some, that our colleges are not strictly religious institutions. And in many ways we may observe a departure from the deeply religious affection of the Puritans for the college. This may be accounted for, but cannot be justified. It is a matter of great moment that these institutions be cherished in the tenderest sympathies of our churches, and sustained by their prayers as well as their purse. It is true that some colleges have not manifested a peculiarly religious spirit; that some may renounce the gospel of our fathers, and pour contempt on that faith which is both the life-blood of true piety, and the source of our national stability. But the inference from these facts, that therefore the church should

have nothing or little more to do with colleges, is just as unsound, as it would be to conclude that we must organize no more churches, and build no more houses of worship, because a church in Boston, or elsewhere, may have renounced the faith of the Fathers. Nay, in these cases we make exactly the opposite inference ; and that, justly. This degeneracy only quickens our zeal. Let a thousand churches become lukewarm as Laodicea, we must only the more earnestly arouse ourselves to prayer and effort to form churches in which the Spirit of God can freely dwell, as their life. What if a college rejects the faith ; we must found another, and so much the more earnestly use this great instrument of good or evil, in the cause of Christ. We must gather all our Christian sympathies around the colleges we have already established. They, their instructors and their pupils, must be continually remembered in our prayers. We must regard them as the right arm of our strength in the battles of the Lord.

There are many evidences of this degenerated estimate of the college ; among which is that just noted, the difficulties with which the Education Society has been encumbered. The church takes a very qualified interest in training her sons for the ministry. And even prominent men have objected to an agency which presents the claims of Western colleges in our pulpits on the Lord's day ; as if the Education Society and Foreign Mission Society, especially the latter, were not just as secular as this institution. In the one case they support the pupils ; in the other, their teachers. In the one case, colleges in Ohio are sustained ; in the other, colleges in Bebek and Tillipally.

Our fathers built colleges *pro Christo et Ecclesia*. And so do we. The educated ministry of New England has contributed, in a supreme degree, to her stability and progress. She has not depended on foreign statesmen to form her laws, and shape her policy. Her judiciary,

her medical faculty, her pulpit, her bar, her common school, her higher literature, all bear, in every period of her history, the evidences of the wisdom and far-sightedness of the men who would not suffer a quarter of a century to elapse, from the time of their poor beginnings at Plymouth, before they laid the foundations of a college for Christ and the church. They say: "After God had carried us safe to New England, and we had builded our houses, provided necessaries for our livelihood, settled convenient places for God's worship, and settled the civil government, one of the next things we longed for, and looked after, was, to advance learning, and perpetuate it to posterity; dreading to have an illiterate ministry to the churches, when our present ministers shall lie in the dust."

Nor has time detected any error in their reasoning. The colleges of this Republic are to a great extent as really religious institutions, as its Christian families. Their instruction, their worship, and their discipline, are mostly under the direction of ministers of the gospel, who aim supremely at the conversion of the soul to God, and its preparation for the highest degree of usefulness. And it has pleased God greatly to bless their labors. There has been a revival of religion almost every year of its existence, in the Western Reserve college. Dr. Griffin once said of Williams college, that seventy-five per cent. of its students were pious men. Six revivals have taken place in Illinois college since 1830; seven in Wabash, since 1832; seven in Marietta, since 1833. In twenty-five years Yale has enjoyed thirteen special revivals, besides several seasons of unusual religious interest. Of what family or church can as much be said?

The Apostles organized no system of education, because the world was not ready for it. They had no books, but manuscripts. Their churches were merely tolerated; and could introduce no measures or institutions directly tending

to overthrow the established order of society. But when they had become indispensable to the church, a kind Providence protected those which were formed. That same Providence has now given us the school and the college, and made them indispensable in preparing men for the ministry.

But few in our country question this fact. I therefore assume it, and pass to consider the very remarkable position which the church in this country holds to the system of education. If you regard it on the providential side, you see the religious men of the community, and especially the ministers of the gospel, holding in their hands nine-tenths of the educational power of colleges in this country. I speak of it now simply as a fact; as an arrangement of that Providence to whose decretive or permissive will all beings and events must be traced; as a fact throwing on the church a responsibility which she must meet. Infidelity can found colleges, if it will; but it rarely does; or in the world's history, seldom, if ever did. The experiment was made in Virginia; but the anti-Christian feature of the university has, on experience both of its inefficiency and the public aversion to it, been removed. Between the Roman and the Protestant churches, then, the education of this country is to be divided, so far as the higher institutions are concerned. I do not know five colleges in the States, which, in either or both departments, of government and instruction, may not properly be said to have originated with the members and ministers of the Protestant or Roman church.

I have referred this remarkable fact to the providence of God. But Providence has here employed no other than natural means. In every other country, and in every other age, with few exceptions, religious men and bodies have had the control of public instruction. But it has been by the power of a legislation in which the people were not represented, and not by their free consent.

But here, by a tacit and general consent, the educated youth of the land are almost universally committed, for a period, to the guardianship of the members and ministers of the church. It is by no legislation, as under state-church systems; by no declaration of a pretended right on the part of religious men; by no assumption of priestly power, as in pagan countries; by no violence. The fact is, the founding of colleges, and bringing them to a strong and vigorous frame, in the early stages of society, is a very peculiar work; and such a work as nothing short of religious principle will generally accomplish.

In a newly settled country the first educated men found are usually the missionaries. They are generally the first to perceive the want of a college. The empirical physician, distinguished equally by pretension and ignorance, the pettifogging lawyer, the noisy politician, ordinarily takes the palm in such a society, from the man of highly cultivated intellect and sensibilities. The short road is the cheapest and easiest, and most profitable, they think; why then should they take the other; and especially, where is the policy of expensive efforts to help others obtain that which they think of no value to themselves? And when it comes to the substantial work of paying hundreds of dollars by a people who handle but little money; to be laid out in brick walls, and books, and apparatus; and in sustaining men to do what appears to most of the people there, nothing, it is found that the hard-working farmers, the economical mechanics who do that, are men who bring their light from eternity, and weigh things in the balances of the sanctuary. The love of Christ, the love of his church, the love of souls has expanded their hearts, and elevated their views, before they will undertake that work. And then, who shall go there, and teach, and toil, and live on promises, and expose themselves to debt, when they might command stations elsewhere, that would requite them, moderately

at least, for their services? An infidel Judge remarked to President Pierce, "They made me a Trustee of that college, but I would not serve. I knew I should not attend faithfully to it. And I do not know any body but you ministers and Christians that will." There is much in the remark. I believe it would be easy to bring this audience to tears by reciting what has been endured within twelve years, by the professors in Western colleges. Nothing has held them there but the love of Christ. There have been exhibitions of endurance in those quiet retreats, altogether more sublime than any displays of patriotism and courage on the battle-field. This is the spirit demanded by the colleges in a newly settled country. And it is because this baptism of suffering is the inaugural service administered by Providence, that religious men, the followers of Him who bore the cross, are permitted by others to do the work alone. It is found, in fact, that subscribers, trustees, agents and teachers, must be governed by a profoundly religious sentiment and principle, or the enterprise cannot succeed.

Such being the case, it results that the young men who are to hold the stations of influence in the country, are placed, during four of their most important years, under the influence of the church of Christ. "Ye are the salt of the earth;" not only by the power of example, of prayer, of the family, the press and the pulpit, but also, the college.

In Germany this potent instrument has fallen into the hands of infidelity. And how dreadful the consequences have been! Once in Austria the proportion of Catholics to Protestants was one to twenty-nine. And for years scarcely a man could be found to enter the priesthood. Now she has become the sword-arm of the Papacy. And how? The Jesuits were permitted to control the universities. Luther was a teacher, and spread his doctrines greatly by his students. You remember Abelard, John of

Paris, and Wickliffe ; what an immense influence they exerted by their professional labors. You remember the venerable Simeon of Cambridge. He probably did more than any other man, to restore an evangelical spirit to the Episcopal church in England. Revert to the critical position of things in our country when Jefferson came into power, and gave his gigantic influence to favor the infidelity of France. There was one man, who probably did as much, if not more, to furnish an effectual resistance to his influence, than any other. That man was Timothy Dwight. He has stamped his own impress deeply on the religion of this country, and on the moral department of its politics. His power over the students at Yale was immense ; and most faithfully did he use it for Christ and his truth.

Look then at this mighty moral machinery. It is computed that thirty-five thousand graduates have been given by the colleges to American society. And who are they ; and what stations do they occupy ? Are they men whose influence is relatively small ; men whose minds it was not a matter of special importance to guide aright, as they were budding into maturity ? Eight or nine thousand became ministers of the gospel ; one hundred and sixty, presidents of colleges ; four hundred, professors ; nearly two hundred, governors and lieutenant governors of States ; more than five hundred, representatives in congress ; one hundred and thirty, senators ; nearly four hundred, judges of the higher courts, to say nothing of the legal profession and its many brilliant luminaries. Harvard College has given one president and two vice presidents to the United States. Nearly seven hundred physicians have gone from Yale alone, since the year 1800. Besides these, her pupils are found among the teachers, merchants, editors, and in fact in every department of society. And is it nothing for the church of Christ to guide the edu-

education of such men ; or is it a small responsibility laid upon her ?

Nor is it merely the men who are taught there, that are thus put into the hands of the church. Colleges do more than any other institutions, to control the literature of the country. The professors are, professionally, literary men. They are surrounded with the best aids the country contains, to keep themselves in the front rank of literary men. They may not be able to prevent the vile issues of the press, by any direct means ; but no men can so effectually and noiselessly counteract any intellectual epidemic that invades a country. Not even the conductors of the daily press wield so sure and controlling a power. Give me the ear and the heart of the young men in our colleges, and I will give you all the rest, in a contest for the intellectual throne of a country.

The college-professors are a band of men of the first order of intelligence and piety, devoted to the single work of lifting up the human soul above the control of its animal attendant, and the brutalizing attachment to sordid interests and indulgences. They are men of thought, of knowledge, of wisdom, conversant with the world as it has been, and as it is ; with the wisest of every age and nation. They have the science of the world at their command. They understand the structure of human society, and its complicated machinery. They know the laws of matter and of mind. They are in the earth, but living above it. They have the treasures of rich libraries, of museums of science, of apparatus and instruments of education. They are always laboring with mind. They are always quickening and unchaining the spirit, that it may rise to the highest communion with kindred spirits, and the infinite Father of spirits. And yet, the providence of God, and the consent of a free people, put this instrument, at first, exclusively, into the hands of the church. Just suppose, for instance, that the infidel form

of socialist doctrines had captivated our leading statesmen and editors, but that the college professors remained unwarped; what would be the result? The press would teem with these terrific doctrines; legislators would take incipient steps to produce changes corresponding to their views. But in ten years you shall have a generation issuing from your seats of learning, thoroughly armed on every point of the controversy, masters of all the important facts; their most living and direct sympathies being still with the views and feelings of their beloved and venerated teachers. One powerful mind in one college could thus diffuse itself through all the professional corps, from Brunswick to the last college in Texas. Logic, learning and piety, hold in these institutions an impregnable fortress. Furnish Christian colleges in abundance, and they would pour forth a host of men like a mighty east wind, to sweep these clouds of Arabian locusts into the great sea.

Therefore, brethren, as a part of the church of Christ, we have a supreme interest in the colleges of our land. It is not only a scientific, a patriotic, a human, but a profoundly religious interest. It is not only that we *may* employ them for great good; but we *must*. It is not only that they are very important in the East, but indispensable in the West. And therefore, in the name of the church of Christ, we solemnly charge the Committee before us, to look well to this great interest, not with reference to any town or State or section, but to the whole country.

And for ourselves, let the point be once as thoroughly fixed in our minds as it was in the minds of the Puritan and Presbyterian settlers of this land, that there can be no permanent Christian civilization without a thoroughly educated, godly ministry; and that there cannot be such a ministry without Christian colleges; and there is no occasion to fear the future. Let us fully understand that the Eastern States can no more educate the young men

of Ohio and Wisconsin, than the colleges of Great Britain can educate the ministers and lawyers of Massachusetts; let the eye of our churches be turned to the ten million souls in the great mediterranean valley of our continent; rapidly swelling to twenty, and forty, and sixty millions within sixty years; and then let us understand that we can contribute, even by sacrifices and self-denial, to furnish the means of a high Christian education to that immense, magnificent, important country, and I cannot think any hand that has subscribed to Jehovah's covenant, will here be withheld.

Harvard and Yale, Bowdoin and Nassau, went abroad for aid. The strong then helped the weak. And by their timely and efficient sympathy, our colleges lived through their periods of feebleness, and have been enabled to accomplish their glorious work. We venerate the far-seeing wisdom of those days. It is only to glance at the catalogues of these institutions, to make one's enthusiasm kindle and flow in the cause of colleges. Their history is a history of great and good men. Their streams run through the most fertile meadows of our country's history. On their banks are seen our greenest fields. Our churches, our nation, our world, has been blessed by them, beyond all that man can describe or calculate. The generous men who so liberally sustained them in their infancy, could not anticipate the benefits to result from their gifts. Money procures the machinery of education; but who can compute its value! They supposed they might be educating some of the leaders of the scattered colonies; they were cementing the foundations of one of earth's great empires.

AN
ADDRESS,

DELIVERED IN BOSTON, MAY 26, 1852,

BEFORE THE

Society for the Promotion of Collegiate and Theological
Education at the West.

BY MARK HOPKINS, D. D.

BOSTON:
PRESS OF T. R. MARVIN, 42 CONGRESS STREET.
1852.

Boston, May 27, 1852.

DEAR SIR,

I am instructed by the Boston Directors of the Society for the Promotion of Collegiate and Theological Education at the West,—acting in behalf of the whole Board,—to present to you their thanks for your very able, eloquent and acceptable Address delivered before the Society which they represent, at their meeting in this city yesterday,—and to request of you a copy for publication.

Very respectfully and truly,

Your friend and servant,

S. H. WALLLEY.

Rev. M. HOPKINS, D. D.

WILLIAMS COLLEGE, MAY 29, 1852.

DEAR SIR,

It gives me pleasure to know that the Address before the Society for the Promotion of Collegiate and Theological Education at the West, was acceptable to the Directors. If they think its publication will promote the good work in which they are engaged, it is at their service.

With great respect and regard, yours,

MARK HOPKINS.

Hon. S. H. WALLLEY.

ADDRESS.

CHRISTIANITY is God's method of restoring man to his lost manhood. This consists chiefly, indeed, in the image of God, for "in the image of God created he him;" but there is no attribute of a true humanity which Christianity will not quicken and ultimately make perfect. It is an evidence of the truth of our religion, that no man can become more of a Christian, without, at the same time, becoming more of a man. The Author and first Minister of this religion was a perfect man. He was perfect, not merely as sinless, but in his sympathy with all God's works, and in the perfection and balance of his faculties; and what the church needs, what she is to labor and pray for, is a ministry as nearly as possible like him.

Such a ministry it is the object of this Society to furnish. It is not a College Society, for the sake of Colleges as a means of general education. Not for that, important as it is, does it occupy the pulpit on the Sabbath. It would, indeed, strengthen all those affiliated influences, from the common school upwards, in connection with which the church is best sustained; but it has to do with Colleges only as it can inscribe upon them, as our fathers did upon Harvard, "Christo et Ecclesiæ;" only as they can be made the most efficient instruments in raising up such men as the church needs.

But what men the church needs, and of course the education they should receive, will depend on the functions they are to perform, and the relations they are to sustain to the people. If they are to be a hierarchy, separated from the people by dress, by manner, by the prerogatives of a transmitted sanctity, with subordinate ranks, so constituted as to furnish within itself objects of cupidity and ambition, and, either by itself or in connection with the temporal power, seeking its own wealth and aggrandizement, then there will be needed, and will be among them, some men of high talent and the most finished education. These will generally do, in substance, under the garb of religion, just what is done by the leaders in civil and military affairs ; but the mass will receive, as in the papal church, but a narrow, technical, monkish education, fitting them for subordinate places in the order. They will be educated as ecclesiastics, and not as men ; for the good of the order, and not of mankind. They will become both agents and instruments in a system of education, which will be at once an engine of a selfish ambition and of popular degradation. If such is to be the general type and attitude of the ministry, it is clear that clerical and popular education can never coalesce.

But such is not the ministry which the church needs. She needs an order of men who will devote themselves, in sympathy with Christ, to the elevation and salvation of the race. They are to have no separate interests, as a class. They are to be of the people, and with them, and for them. Adopting no narrow sectarianism, but Christianity, as God's method, and the only one, of elevating men, they must seek to apply that as teachers and leaders. As the method reaches that which is deepest and most peculiarly human in man, it may and ought to embrace, and subordinate to itself, every legitimate form of human culture.

If ministers are to make the people in the highest sense men, they must themselves be such men ; and the education best fitted to make a minister, will be that which is best fitted to make such a man ; it will be that which will bring him most fully into sympathy with God, as revealed not only in his word, but in all his works, and also with a true humanity. He will need no culture which will separate him, by refinement and fastidiousness, from the humblest and most ignorant ; he will need one which will put him in sympathy with the most refined and intelligent. He will, in short, need, not so much an education that is technical and professional, as one that is broad and liberal, an education for man as man.

Perhaps our Fathers did not state this in terms, but it was a perception of it that led them, in founding what they called " Schools of the Prophets," to found institutions, furnishing for all the most generous and liberal culture which the times could afford. Surprise has been expressed that an institution, adapted as Harvard was, to all, should have been founded with primary reference to the education of the ministry ; and that it should have been called, for more than a century, the " School of the Prophets." But we may here find an explanation of that fact. It arose from a comprehension, by men who have been sometimes called narrow and bigoted, of the true position of the ministry, and of the relation of Christianity to every thing that can exalt and ennoble man. The Fathers of the Puritan church said, that those who were to teach them, should themselves be taught ; that the church should have, for the education of her ministers primarily, but also for all her sons, institutions at once Christian and liberal. Such institutions she founded and has sustained. And what the Fathers said, we say. We say that the church must and will have, for her sons, institutions of the highest order, which she can feel to be Christian institutions, and to which she can give her

sympathies and her prayers. We insist, too, that the union of religion with all knowledge is as essential to the healthy life of a free state as to that of the church ; and hence, that the founding and sustaining of such institutions is the duty of both.

But what the Fathers did for New England, this Society would do for the West. With such modifications as a sound discretion would dictate, it would transplant the New England College to the western prairie, for the purpose of raising up there a Christian ministry. This the church might do from her own resources. If it were the only way of obtaining a suitable ministry, she ought to do it. But if in doing this, she will provide an indispensable link in that chain of educational instrumentalities, which are at once the strength, and glory of a free people, then patriotism may be appealed to as well as piety, and the object is one in which the whole country is directly interested.

The question then arises, whether the New England College, transplanted, and perhaps modified, would be, in its place, the best agency that could be devised, in such a system of general education as a great and free people ought to have. This opens a field so wide that we can scarcely enter upon it ; but it is clear that this Society can legitimate itself most fully, and find its most triumphant vindication, only in the establishment of this general position.

It was said by Dr. Johnson, that education was as well known in his day, and had long been as well known, as it ever could be ; and in this country the same self-complacent opinion formerly prevailed. But now, the waters have come up into these channels of discussion that were dry ; and it is only the most solid structures that are not afloat. In some of the States, the whole system of Common Schools has been revised, and an attempt made, we hope a successful one, to introduce new methods of instruction, and to place them on higher ground. In the opinion of some, the whole system of Academies is wrong, and

should be displaced by High Schools for towns; and there are those who think that the College system should be abandoned. They regard it, if not positively injurious, yet as antiquated and narrow, and not furnishing the education demanded by the times. In this diversity of opinion, and especially where the foundations are to be laid in new States, it may be well to inquire whether there are any points respecting a collegiate education concerning which we may hope for a general agreement, and also, incidentally, where the points of divergence will arise.

And first, I think it will be generally agreed, that the country needs provision for a system of liberal education. By a liberal education, I mean that which has for its object the symmetrical expansion, and the discipline of the human powers,—the cultivation of man as man. By the expansion of the powers, we give them strength; by their symmetrical expansion, we give them balance; and by discipline, we give the man control over them. If we can do these three things, we shall have such men as are needed,—strong men, with well-balanced powers, fully subject to their own control. Such an education is distinguished from a professional, and what some would call a practical one, by the fact that knowledge and power are gained without reference to any specific end to which they are to be applied.

That provision for such an education is needed is obvious, because it meets one of the higher wants of our nature. Man was not made to be wholly a slave to the interests of the present life. There is in him an element that lifts him above them, and gives him a delight in beauty, and in truth, as well as in goodness, for their own sake. The humblest individual, who cultivates a flower for the sake of its beauty, wears the badge of a nature not wholly of earth and of time. The artisan, who spends an hour, when his toil is done, in solving a mathematical problem; the clerk, or the farmer's boy, whose mind

turns spontaneously to some department of literature or of science, where, without thought of fame or of gain, he finds delight in his own activity, as the swallow finds it in flying, shows a capacity and a want that can only be met by a liberal culture. It is the mind working in its own proper sphere, for the pleasure of the work. This tendency may be encouraged where it shows itself, may be quickened where it lies dormant. It often exists strongly, not with reference to any particular department, but to knowledge generally; and we need institutions that shall draw out and give scope to whatever there may be of this ennobling element among a people.

Moreover, man is by nature an artist; in the fine arts, beauty and completeness are his sole ends, and all the arts are modified by a regard for these. And not only is he an artist, but of all beings and things he is the best fitted to be the subject of art. Of all beings, he is originally the most unformed, and the most susceptible of formative influences. And shall man labor for beauty and completeness upon the rigid and insensible marble, and shall he do nothing to realize these in the flexible and living material, which is capable of a beauty so much nobler and higher? Rightly viewed, education is the highest among the fine arts.

Education, conducted on these principles, is, indeed, regarded by some as not practical. But what can be more practical than to make a true man? I distrust that practicalness that would take from the man, to add to his possessions. I believe that this universe is so constructed, that he who seeks legitimately a higher end in any department, will so best secure those that are lower; and facts show that the best practical results to society have originated in the kind of activity of which I have spoken.

Another end of a liberal education is to gain some general acquaintance with the circle of literature and the sciences. There is no department of literature, there is no single science, to which a man may not devote his life

without exhausting it ; and it is desirable that he should ultimately concentrate his powers on some one department. But before thus selecting one, it is desirable that he should have a general acquaintance with all. This enables him to know his own tendencies ; it tends as nothing else can to liberalize his mind, and gives position and standing among literary men. In some things there must be thoroughness and discipline, and an acquaintance with them sufficient for practical purposes. With others, the acquaintance must be what you may call superficial, if you please ; but yet it will answer a most valuable purpose. The knowledge of chemistry that can be acquired from the course of lectures given in any of our Colleges, may be, and is superficial, and inadequate to the wants of the practical chemist ; but it is sufficient to open to the general student one great department of the works of God, to give him its principles, and enable him to bring them into harmony with the rest. Here is a science at the opposite pole of astronomy, as considering forces that act at imperceptible distances ; and yet the wonder and delight with which we trace the definite combinations of atoms, and the laws and forces that govern them, are hardly less than those which we experience when we trace the laws and forces that govern the heavenly bodies. Indeed, it may yet be found that the forces which govern both are the same. While, therefore, the College may not teach chemistry so as to make it the means of fame or gain, it yet does make it an open avenue to these ; and especially are its teachings adequate for all the purposes of man as an emotive and contemplative being, striving to bring unity into all his knowledge, and to connect the physical universe with its Creator. So with the mathematics, as an instrument of investigation ; so with astronomy, and geology, and the various branches of natural history. A general view of these can be given, which will not only liberalize the mind, and elicit tendencies,

but which will bring into activity, and bring out in their full proportions, all the faculties, and thus lay the foundation for the study of any particular profession.

It may be observed further, that while the studies of such a course are always appropriate, there yet seems to be special provision made for them in that formative period between mere boyhood and the time when professional studies and active pursuits may be best entered upon.

But if there is to be a system of liberal education, chiefly for persons in their forming period, I think it will be generally agreed that it should involve some religious instruction and training, and a general supervision of manners and of morals. At no period of life can these be more needed, than during that which generally occupies the college course; and many parents will never consent to send their sons from them at that age, without something of the kind. It is true, the college system implies confidence in the character of the student; and no young man should enter upon it who has not some maturity of character and strength of principle. It is true, also, that the means of supervision in Colleges are not as effective as would be desirable, at times when the general tendency is downward, and when there is artful and determined vice. Still, let a young man meet the same instructors three times a day for recitation, and twice for prayer, and be obliged to give an account of himself if he is unprepared or absent, and let the record of his attendance be reviewed once a week by a college faculty; and if they are discerning and faithful men, they will soon understand the tendencies of every individual, and will be able, by kind suggestion and by discipline, to exert an invaluable influence in arresting evil, and in forming aright the general habits. Any thing that would tend to remove this feature from the system, or to diminish its effect, would be undesirable. More, far more, if possible, ought to be done.

So far, under this head, I should hope for a general agreement. I may not hope it, however, when I say, that

the course of study in a liberal education should be, as a whole, a prescribed one.

Without a prescribed course that shall be substantially pursued by all, there can be no pursuit of any study with reference to symmetry of development in the faculties. Let studies be optional, and men will choose that to which they have some natural or accidental bias. He who is fond of mathematics, will take mathematics and pursue them. This I would have him do, ultimately; but if he is to be *liberally* educated, the very thing he needs now, is to have whatever germs of taste and perceptions of beauty there may be in him, stimulated to some such growth as shall be a counterpoise and relief to his mathematical tendencies. So again, is a man imaginative, susceptible, poetical, capable of becoming an orator and a poet? I would have him follow his bent; but while he is the last man that would choose mathematics, and perhaps metaphysics, he is the very one whose happiness and usefulness would be most promoted by a judicious discipline in those studies.

It is said, I know, that if a study be really beneficial, it will stand on its own merits; and so far as it is so, will be pursued. But this proceeds on a supposition not sustained by facts. Do mankind always, do the young especially, make sacrifices, and deny themselves for what they know will be for their good? How is this with the studies of children? How with early rising? How with the taking of a cold bath? How with physical exercise? How with abstinence from narcotics? How is it with uncivilized and heathen nations, in their relations to civilization and Christianity? In these, and similar cases, of which the present seems to be one, the best results can be reached only by subjection to a prescribed course. There is in man a tendency to choose present ease; to defer, and avoid labor and difficulty; and this tendency it should be one object of education to counteract. By adopting a prescribed course, we submit to nothing compulsory or

slavish. We simply avail ourselves of the experience and wisdom of those who have gone before us.

Again, the idea to be realized here is a specific one ; nearly as much so, as in professional education. The reading and lines of thought in each profession may branch into infinity, no less than in a liberal education ; but if it would be folly not to prescribe a course in the one, why not in the other, especially as the students are younger and less able to choose for themselves ? But if we abandon this feature, we say that there is no specific idea, and the whole system must lose its unity, and dignity, and power. There will indeed be no *system* of liberal education, and education itself will be displaced from among the fine arts. Its teachers will cease to be professional agents, and will do work to order.

Without a prescribed course, also, there would be no benefit from the collision, the comparison and the general discipline of a college class. In most cases, this is of great value. Meeting with others week after week, and year after year, on the basis of perfect equality, and grappling with the same difficulties, an individual can scarcely fail to gain a knowledge both of his absolute and relative strength. For this end, no better system could be devised. Besides, peculiarities and weak points, especially in the various forms of vanity and self-conceit, are generally modified, or disappear under this discipline.

It may be mentioned, too, that without a prescribed course there would be no community of literary men, standing on common ground, as the graduates of our Colleges now do. The whole of the present order, with all the strong associations connected with it, which work many desirable results, both social and literary, would have to be given up.

But such a system, it is said, must require all to proceed at the same rate, and limit them to the same acquisitions. By no means, unless we suppose the student to be the merest automaton. We would, indeed, require certain

things ; but would encourage the student to attain as much more as possible. We would not teach him that his object is to "cram" for an examination, and to pass an ordeal as soon as he could reach a given standard. We would rather give some time and scope for growth and breadth in a natural way ; for general reading, and the indulgence of individual taste. Our graduates should all be men ; but we would cramp nothing, and dwarf nothing, and would have them differ as much in their intellectual, as their physical stature.

But while we would thus have a standard for a liberal education, it should no more be a fixed one, than that for professional education. What would be a liberal education in one age, would not be in another ; and no man should wish, however good it might be for the time, to stereotype any such system. Clearly the standard, and the whole system of education, can be true to its end only by being flexible to the advancement and wants of the age.

May I not say, then, that we need institutions that will give a liberal education, including regard to manners and morals, and to religion ; that shall be adapted, in restraint and discipline, to the period between the confinement of the school-room and the perfect freedom of manhood ; and that shall have a prescribed course, based on the wisdom of the past, and adapted, by good sense, to the wants of the present ? Such institutions I suppose our Colleges were intended to be ; and institutions that will do substantially this, it seems to me, the community not only need, but will have.

That the Colleges have always realized this idea, need not be asserted. They have, perhaps, been too numerous ; they have lacked means ; students have been poor, and obliged to teach ; there has been a strong tendency to rush into active life, and at the same time a desire to have the name of having completed a liberal course of study. There has, too, been a popular cry against Colleges as too rigid and exclusive ; some of them have pursued a mis-

taken policy, and it has been difficult to keep the standard where it should be.

Nor do I suppose that any of the Colleges either have pursued, or do now pursue, the very best methods of realizing this idea. To do this, the studies selected should be those best adapted at once to immediate and practical utility, and to the discipline of the mind ; they should be arranged in a course, the preceding parts of which should prepare the way for those that follow ; and they should be pursued in such proportions, at such times and in such a manner, as is best suited to those laws of thought on which all philosophical education must be based ; as will best facilitate acquisition, and give knowledge that shall be at once permanent and readily at command.

Into such a course, to refer very briefly to this much agitated question, I have no doubt the ancient classics should enter. By the study of these we gain, indirectly, much knowledge of ancient history and of man ; we become conversant with the finest models ; rendering carefully and elegantly from one language into another we adopt the best method of attaining a copious and exact vocabulary as an instrument not only of communication but of thought ; we gain some insight into the philosophy of language ; and from the intimate connection of the Latin and Greek with the composition and structure of our own language, especially in professional and technical terms, we gain a knowledge of that which could be acquired in no other way.

We admit fully that there are men of great distinction and usefulness who have not studied the classics ; but we say there are some things they cannot do as well as they otherwise might, and some which they cannot do at all. Webster, and Everett, and Choate, would doubtless have been distinguished men without classical study ; but they could never have done what they have done. There is an element in their speeches and writings which every scholar sees could not have been there without this,

which is felt by the whole public, which gives them now a higher place as English classics, and will give them a firmer hold on posterity. These men have not only studied the classics, but, occupied as they have otherwise been, it is understood that they have lived in communion with them. After a speech by Mr. Choate, strong, indeed, in thought and in logic, but for its beauty and power of language the most extraordinary I ever heard—certainly, I think, no man living could equal it—he said, in conversation, that he found some time every day for the reading of Greek.

With this view of the classics we would retain them ; but it would be a great point gained, if, as is now the tendency, the preparation in them could be more thorough.

In minor matters there is a good deal of diversity in the course pursued by the different Colleges, and doubtless room for improvement in them all. If I might venture to state my own impressions, I should say that the physical system has not been sufficiently cared for. In many cases, where health has not actually failed, the vital energies and general tone of the system have been depressed. I should say, too, that habits of observation, or, in other words, the senses, have not been sufficiently cultivated. I would make drawing a part of the course, and, if possible, music, and have an early study of some science requiring observation and description, furnishing series of natural objects for this purpose. Perhaps, too, sufficient attention has not been paid to method in the arrangement and distribution of the studies.

With these remarks on a liberal education, we now pass to a second general proposition, to which, I think, most will assent, which is, that the means of such an education should, as nearly as possible, be made accessible to all.

This is a second great idea which those, who have founded and sustained our Colleges, have endeavored from the first to realize. They have struggled on in the en-

deavor to attain these two ends, which, with inadequate means, must always conflict. They have wished to furnish every facility, from books, and apparatus, and teachers to give the best possible education, and yet make it so little expensive as to be accessible to all. This is the true idea of a College in this country; and surely nothing can be more in accordance with our common school system, and with the whole spirit of our institutions.

The people ought to have, they must have, accessible to all—I would gladly see them as free as our common schools—institutions furnished with every facility for the very highest education; so good that no man, whatever may be his wealth or station, can send his son elsewhere, except to his own disadvantage. The feeling that this is so, should be a great and pervading element in our social and civil state. For this it is that the State has bestowed its bounty. For this, public spirited and far-seeing individuals in former times and our own, the Harvards, the Williamses, the Browns, the Lawrences, and the Willistons, have labored and made sacrifices. It is not a mere equality of right that will keep society in a state of stable equilibrium; there must also be a strong tendency to equality of condition and of social position. But knowledge and wealth are the two great means by which men gain standing and influence; and where the means of attaining these are guarded from practical monopoly, there the institutions will be essentially equal and free. There you will have all the equality that is compatible with a healthy stimulus and just reward of individual enterprise. In the old world, the spirit of monopoly has generally reigned, both in respect to wealth and knowledge. In some instances they have, indeed, thrown open the road to the highest knowledge more freely even than we have yet done; but this has been so done by the government, that they have held the patronage and direction of talent, and, under the form of popular education, have endeavored to bias, indirectly, the

finest minds in favor of monarchical institutions. But in this country, whatever may be said of wealth, there should be no monopoly of knowledge. Its fountains should be practically and equally open to all. This will draw out the latent talent and genius, the intellectual pith and manhood of the whole country, and bring them into free competition. It will bring, side by side, the son of the poor widow and of the millionaire. Side by side it will bring the hard-handed, sun-browned, coarsely clad youth, who, with the exception of some help from home in clothing, expects to work his own way ; who furnishes his room with two chairs and a table, and goes to work ; who does not so far approximate a carpet on his floor, or a picture on his wall, as even to desire them ; and the youth delicately brought up, whose mother comes on with him, and sees to the fitting up of his room, and indulges him in some things which she herself thinks rather extravagant, because other young men have them, and she has always observed that her son studies best when he has things pleasant about him. Now, a young man will present himself elaborately fitted, well informed and gentlemanly in all respects ; and now, one who has started up, perhaps, from some nook in the mountains denominated Green, who has acquired, in an incredibly short time, the Latin, and Greek, and mathematics, necessary to enter College, but who knows nothing of literature, or history, or the world. He does not know that such a man as Addison, or Johnson, or Walter Scott, ever lived. Going to the president's study for the first time, he sits with his hat on, evidently as innocent of any conception of manners, as of the tricks that await him from those far inferior to him in true worth and in promise, who may laugh at him now, but who, before three years are past, will be very likely to "laugh on the other side."

A system like this, really felt by the whole people to belong to them, must be among those things which will

make every man proud of his country, and make it dear to him. It must tend powerfully to preserve and foster a genuine spirit of equality and independence. It is capable of abuse ; but they must know very little of its real spirit and bearings, who can call it aristocratic. It would be impossible to devise a system more entirely the reverse.

The next proposition I would make, is one to which many would gladly assent, if they do not. It is, that such a system would not require a very large expenditure of money. I say this because there is, in some quarters, a contrary impression ; and because, if true, it is important to this enterprise, and to the whole system, that it should be so understood.

In a single, well-devised, thorough, undergraduate course, very large libraries, a great amount of apparatus, and a large body of instructors, can be of no essential service. This follows from the position of the young men when they enter, and from what it is possible they should do in four years. A specific work is to be done ; and it is reasonable to suppose that it would be better done by a few, well-qualified, thorough, working men, than by a large number. The excellence of a course will not depend on the amount of science there is in connection with an institution ; but on the faithfulness and skill with which the instructors bring their minds into contact with the mind of the pupil, and lead him along those paths of thought and investigation where their own minds have been. It is the characteristic of an instructor, that he causes the mind of the pupil to go where his mind goes. He is not to tell the pupil *about* things, as he might tell about a fine prospect ; and attempt to make him see it through his eyes ; he must go himself, and stand where the prospect is, must see that the pupil follows him step by step, and cause him to stand where he stands, and to see with his own eyes. But to do this requires time, and acquaintance with individuals,—on some

subjects, it requires a great expenditure of thought and emotion; and if the instruction be greatly divided, very little of this will be possible. Responsibility will be divided, and the danger will be, that there will be in the course but little depth and power. A few such men, every institution should be able to command and to retain. It should pay them well. Obtain the right men, and let their hearts be in the work, and the great difficulty is surmounted. But to do this, surely need not require a very great expenditure. Williams College has now stood nearly sixty years. From the question of its removal, and from fire, it has passed through periods of great difficulty. It is not for me to say what it has done; but it has lived, and has educated nearly fifteen hundred men, and is now educating more than two hundred. But it never has had, it has not now, I do not know that it ever will have, charity funds and all, a productive capital of fifty thousand dollars. This ought not so to be. These brethren are quite right in seeking to lay broader foundations for the great West, and I desire to aid them in doing so. For its stability and greatest efficiency, such an institution should have from seventy-five to a hundred thousand dollars. The latter sum would be the limit of my wishes, unless classes are to be divided; and for double that we could educate gratuitously, if not all who would come, yet more than our present number. This shows that if the Western States, or any other States, choose to put their college system on the same footing with their common schools, they can do it.

But the question now arises, whether this system would supply all the educational wants of the country. To this, I have no hesitation in saying, No. The time I think has come, when we need an institution, one or more, of a different order. We need a University. Of this, the nucleus and basis should be professional education, meaning by this not merely that for the three professions tech-

nically so called, but education in any branch of literature or science, or art, which would fit an individual for a specific line of life.

Here men from the different Colleges, and others desiring to be fitted for practical life, should meet, and stand chiefly on their own responsibility, and be free to learn, and, as far as practicable, to teach whatever they might choose. Here should be a library of a million or a million and a half of volumes, and cabinets, and collections in the arts, and facilities for prosecuting, to any extent, any branch of knowledge. Here the scientific farmer, the mechanic, the miner, the engineer, the chemist, the artist, the literary man, should find ample means of instruction. As far as possible, they should have access to all that the experience and genius of the world has yet contributed in their several departments.

Of the causes and indications of such a want, I need not now speak. They are to be found in the immense expansion of the industrial and commercial interests in connection with the application of science to the arts; in the quickening and extension of thought and activity in all directions; and in the general advancement of society and demand for a higher culture. For a long time this want has been felt, and has been increasing; and the attempts by some of our Colleges to supply it have been praiseworthy.

How this want may be best met, is a broad question, which we cannot now discuss. Clearly it cannot be done by each separate College; and so far as I can form an opinion, any attempt to blend the two courses into one, will but produce an expensive, complex, incongruous and inadequate system.

The question will then arise, whether such an institution, really distinct, should stand wholly by itself, or be engrafted on some one of our Colleges. If it should be thus engrafted, the object would be, not the benefit of the college course,—for no one supposes that the profes-

sional schools connected with some of our Colleges can be of any advantage to that,—but that the University might avail itself of the means already in possession of the College. How far this consideration should weigh at the East, it would be difficult to say ; but if a new system were to be formed, it would be my decided impression that it would be better if they were wholly separated. The whole object, and scope, and economy of a collegiate and of a professional course, must be entirely different ; and there cannot but be practical evils, where young men, having such different objects, and under such different regulations, are associated.

Nor would the establishment of such a University require too great an expenditure. No buildings would be needed, except for a library and cabinets, and lecture rooms ; and from the greater numbers, the lectures would pay for themselves, or at least would require less endowment than if scattered in separate schools. There are men in this country who could found such an institution, and put it well on its way, and have an ample fortune left. This would give us an educational system efficient and complete ; there are movements toward it in various quarters, and such an one I trust we may yet have.

I have thus indicated some things which I should regard as essential to a complete educational system. This has been done very briefly and imperfectly ; but I hope sufficiently to show, what was said must be shown in order to legitimate this Society most fully—that is, that the Institutions which it would establish at the West, will be an essential link in such an educational system as a great and free people ought to have. Its specific object, indeed, is to provide ministers for the churches ; but we contend that the general education which they need is precisely that which is fitted for man as man—that which any judicious parent would wish to give his son, to fit him for usefulness and distinction in the world.

There is here, there can be but one great point of difference, and that is the extent to which religious instruction and influence shall enter into these Seminaries. This is a point on which this Society can have no hesitation and no compromise. Man has a moral and religious nature, by which it was intended his other qualities should be controlled. To this, the intellect and all its acquisitions should be subservient; upon the right direction of this, will depend his individual well-being here and hereafter, and the well-being of society; and it is absurd to think of educating him as a man, and neglect this. No man, especially no Christian man, has a right to send his son to an institution where provision is not made and care taken for this. In this, the period of college life is often a critical one, often a turning point. What a man is when he leaves College, he generally continues to be.

What we need, then, and must have, are institutions on the broad basis of Christianity, with a course of study thoroughly liberal,—institutions of which no one can complain for sectarianism; and yet having connected with them such religious instruction and influence as should satisfy Christian people, as will tend to foster piety, and lead men to God. These are the two great features, and the only ones on which we insist. Retain these fully, and we are willing our institutions should be modified, should be *Westernized*, if you please, to any extent.

That there may be such institutions, is shown by our New England and other Colleges. Who complains of Yale College, or of Princeton, as sectarian? If there can be any ground of complaint, it must be only from the connection with them of Theological Seminaries. Experience shows that Colleges may be so conducted as to be highly favorable to growth in piety, and to revivals of religion. There are no communities where revivals have been more frequent, or more powerful, or more free from questionable elements, or more happy in their results. From the first, the Colleges generally have sympathized

fully with the religious community in this ; and more especially since the annual observance by the churches of a day of fasting and prayer on their behalf.

Modern times do not furnish, scarcely can ancient times furnish more signal instances of answer to prayer. It has been wonderful to see the great mass of such a community swayed by an invisible influence, as the trees of the wood are swayed,—an influence gradually awing down all opposition, and producing in every mind the solemn conviction that it was from God. It has been sublime to see young men, in the face of such a community, in the perfect stillness of the crowded meeting, rise and in few and simple words state their convictions of sin, their hope in the mercy of God, and their determination to serve him in future. Such scenes we have witnessed the past year, and also the present. They have been witnessed in many other Colleges ; and this Society would establish institutions where they may be witnessed without a miracle.

And such institutions are needed not merely for the sake of religion, but of education itself and of the state. God made the intellect and the moral nature to work in harmony, to act and react on each other. He never intended the intellect should reach its perfection, except under the control of the moral faculty ; it never will ; and to seek to make it, is like seeking to roll up the stone of Sisiphus. It is time this principle was fully recognized, especially in our western States, where it is sad to see such immense educational resources in danger of perversion and loss. Nothing can be more beautiful than the theory of a College as an institution where every facility is provided, and young men have nothing to do but to come in the freshness, and strength, and ingenuousness of their youth, and devote themselves to self-improvement. A more gratifying sight could hardly be presented, than that of two hundred or more young men, devoting themselves faithfully to self-improvement, in the enjoyment of such advantages. But he must know little of human

nature, who does not perceive that there must be connected with such institutions tendencies and influences that are strong to evil, and which, unresisted and uncontrolled, would render them a curse rather than a blessing. There is danger that they will become the abodes of indolence and vice, danger of physical, and social, and moral deterioration. If any one supposes that there will be generally, among such a body, faithful devotion to study, and moral purity, without the restraints of religion, and, I may say, the presence of the Spirit of God, he has only to look below the surface to be fully undeceived. No; if there ever was an institution that needed the prayers of God's people and every good and holy influence, that institution is a College. States may endow Colleges as they will; but constituting them so as virtually to exclude these influences, there will be heard a voice, and there ought to be, saying, "Come out of them, my people." And they will come out and endow institutions for themselves, and such institutions will be preferred by the great mass of those who have sons to educate. If political bodies, in those States where there are large educational funds, cannot secure and perpetuate such influences, it would be better that they should let collegiate education alone, except as they might aid permanent boards of trust established for the purpose, and that they should give their strength to the upbuilding of a University on the plan above mentioned.

In the mean time this Society has a work to do. Let it do it well; let it strengthen the bonds of kindness; let it add to the ties of blood the assimilative influence of kindred literary institutions; let it select wisely the points where the fortresses shall be cast up, on what may be the moral battle-field of the world; let it furnish clear light for the guidance of the unequalled strength that is there growing up; let it provide such a ministry for the church as she will need in the day that is coming.

NINTH
ANNUAL REPORT

OF THE
SOCIETY FOR THE PROMOTION

• OF
Collegiate and Theological Education at
the West.

WITH
AN APPENDIX.

NEW-YORK:
JOHN F. TROW, PRINTER, 49 ANN-STREET.

M.DCCC.LII.

PROCEEDINGS

CONNECTED WITH THE NINTH ANNIVERSARY OF THE SOCIETY
FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL
EDUCATION AT THE WEST.

THE Board of Directors met at the Central Church in the City of Boston, on Wednesday the 27th of October, 1852, at 9 o'clock A. M. In the absence of the President, the Rev. C. A. Goodrich, D. D., one of the Vice-Presidents of the Society, took the Chair, and opened the meeting with prayer. The Rev. A. D. Eddy, D. D., was appointed Secretary.

The minutes of the last Annual Meeting of the Board were read. The minutes of the Consulting Committee were also read and approved.

The reading of the Annual Report as prepared for the consideration of the Board, was commenced by the Corresponding Secretary, and finished at the afternoon session. The Report opened with a notice of the recent death of the Treasurer, Marcus Wilbur, Esq.

The Treasurer's account, as drawn up by B. C. Webster, Esq., and audited by J. B. Pinneo, Esq., was also presented. The Board then proceeded to consider the various subjects presented in the Annual Report, after which it was referred to a Select Committee, consisting of Hon. S. H. Walley, and the Rev. Drs. Goodrich and Eddy, with instructions to report the following morning.

It was voted that the thanks of the Board be presented to B. C. Webster, Esq., for his valuable and gratuitous services in the Treasurer's Department since the death of his father-in-law, Marcus Wilbur, Esq.

Renewed applications for aid were received from the several Institutions aided the last year; an application was also made for aid in behalf of Heidelberg College at Tiffin, Ohio, connected with the German Reformed Church. The Trustees of Tualatin Academy, Oregon, also applied for aid in the establishment of a Collegiate Department in the same.

Henry White, Esq., Rev. E. Smalley, D. D., Rev. E. Davis, D. D., and William Ropes, Esq., were appointed a Committee to prepare for the consideration of the Board, a schedule of appropriations for the ensuing year to the several Institutions which had been previously aided.

The Board then took a recess to attend public services in the evening.

The Annual Discourse before the Society, was delivered by the Rev. Edwin Hall, D. D., of Norwalk, Connecticut, from Eph. 4: 11, 12. *And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.*

Dr. Hall regarded the text as teaching that the Lord from time to time employed men in various capacities in the work of up-building and perpetuating his church. Hence neither the qualifications nor the labors of God's people were the same in every age. They were, therefore, bound to regard the indications of Divine Providence respecting any special work to which the Lord called them in successive ages. No one could doubt that the special work in our generation was to plant the institutions of the Gospel in all the length and breadth of our vast country, to save it for Christ now while it was in its forming state.

In order, therefore, to form a just conception of the work to be done, and of its immense importance, Dr. H. proposed—first, to *survey the field*; then consider *in what way it is to be cultivated*; and then the nature and relative importance of the *work undertaken by the Society* in reference to the end in view.

In respect to the *field*, he remarked, that it was some three hundred and sixty years only since this vast region was made known to the civilized world; and he inquired—"Why then?" "Why not earlier?" "Why not later?" These questions answered by various suppositions, he proceeded to describe the *extent* of the field and its capabilities. He gave the impressions made upon his own mind while descending the Ohio from Pittsburg to its mouth, and then ascending the Father of Waters to the Falls of St. Anthony, and then over the prairies and great Lakes; and as he successively brought into the field of vision mighty streams, forests, mountains, bluffs, mounds, islands, ravines, and far-stretching prairies, in all their wildness and grandeur, an oppressive sense of *vastness* came over the mind. The immense *capabilities* of that land to sustain population, were evident from the fact that, notwithstanding all the millions of people

already poured in there, and clustered in settlements, villages, and cities, yet everywhere the impression made upon the traveller was that the land was *vacant*.

In considering *the work to be done*, Dr. H. remarked, that there was ample room for the most active exertions of Christians of every name—that no means of doing good which God has approved, or which has been tested by experience, should be neglected—yet that all other instrumentalities were to be regarded in no other light than as *auxiliaries* to those which God has ordained, viz., “the ministry and the church”—and that his full conviction was, that the work of Home Missions in the West is the great cause of all causes for the evangelization of this land.

But from what quarter are the *missionaries* to be furnished for that vast field, for the next hundred or even twenty years? Dr. H. maintained that all for which our fathers toiled in New England would have been lost had they not, with admirable forecast, founded institutions of learning. Our missionaries at the West were endeavoring to do the same thing, and they felt that the salvation of their churches, and the cause of truth and righteousness, depended upon their success in these efforts. It seemed necessary, therefore, to the completion and carrying out of the work of Home Missions, to help our brethren in the West in sustaining for a season institutions which are not only to add immensely to the results of Home Missions, but which are indispensable to secure the fruits of these labors and render them permanent. By the helping hand of the Society, several Institutions had been saved, and thus a work had already been done of incalculable value to our country and the world; and on that day when the seat of power and influence, in a nation of two hundred or three hundred millions, will be in the West, it would be known, that next to the work of rearing and sustaining churches in that field, was *the work of planting and sustaining the Colleges and Seminaries*, which gave to these churches their perpetuity, and which trained the men in the other professions, whose influence fashioned and controlled society when it was in its forming state.

The Directors resumed their business on Thursday morning.

The thanks of the Board were presented to Dr. Hall for his Discourse, and a copy requested for publication.

The Select Committee to whom the Annual Report was referred, reported that they were unanimously of opinion that the first two branches of the Report should be adopted as the Report of the Directors, and that the third branch of the said Report, embracing all that relates to the subject of scholarships and permanent endowment of Institutions at the West, be referred to a Committee of the Board, with instructions to report at the next Annual Meeting. Their report was adopted. Rev. C. A. Goodrich, D. D., Hon. S. H. Walley, Rev. A. Peters, D. D., Rev. A. D. Eddy, D. D., and William Ropes, Esq., were subsequently appointed this Committee.

The Rev. G. H. Atkinson, of Oregon, was heard in behalf of the Trustees of Tualatin Academy. Their application for

aid in establishing a Collegiate Department in the same, which had been previously examined by the Consulting Committee and recommended to the favorable consideration of the Board, was referred, after discussion, to a Committee consisting of Rev. A. Peters, D. D., Henry White, Esq., and the Rev. E. Beecher, D. D.

The Committee on Appropriations reported that the following amounts be voted to the several Institutions for the ensuing year, viz., To Wabash College, \$1,500; Beloit College, \$1,750; Illinois College, \$1,250; Marietta and Iowa Colleges, each \$1000; Knox College, \$750; also \$1000 to Wittenberg College, and \$500 to the College of the German Evangelical Conference of the West,—the last two to be absolute appropriations, and the amounts voted to Wabash and Beloit Colleges to be increased by \$250 each, provided the resources of the Society should justify it.

A special application was received from the Trustees of Illinois College for liberty to secure, under the direction of the Society on the Eastern field, the sum of \$20,000, with the understanding that in case of success, all further claims upon the Society shall be relinquished. In view of the fact that the Institution had recently, by a vigorous effort, secured on the Western field the sum of \$30,000 as a part of \$50,000, which was deemed essential to bring the College to a living point—it was unanimously voted that this application be granted.

The application from Heidelberg College was regarded as presenting a new phase of the subject of aiding Institutions designed especially for the benefit of Germans and their descendants in this country. It was therefore referred to a Committee consisting of the Rev. Edwin Hall, D. D., Rev. Emerson Davis, D. D., Rev. Leonard Bacon, D. D., and Henry White, Esq., with instructions to report at the next annual meeting of the Board.

The Committee to whom was referred the application of Rev. Mr. Atkinson, reported, recommending that the Board express their conviction of the importance of the objects of Tualatin Academy, and their confidence in the conductors of the enterprise; but that immediate action in the case be de-

ferred, and that it be referred to the Consulting Committee, with authority, should it be deemed necessary, to appropriate to the Collegiate Department of said Academy an amount not to exceed six hundred dollars. The Report was adopted.

Voted, That the Treasurer be directed to open a Scholarship account.

J. B. Pinneo, Esq., was appointed Auditor for the ensuing year.

Voted, That the Corresponding Secretary be instructed to notify the several Institutions in whose favor appropriations have been made, that these appropriations are made upon the following conditions in addition to those previously communicated, viz.: 1. That a regular account shall be submitted to this Board once in each year by the Treasurer of each Institution, exhibiting the true state of the funds and disbursements and necessities of such Institution. 2. That it be recommended that a suitable amount shall be kept insured in safe offices upon the buildings owned by the several Institutions.

The Rev. Joseph H. Towne was appointed to deliver the next Annual Discourse, and the Rev. A. D. Eddy, D. D., his alternate. It was voted that the Discourse be delivered on the Sabbath evening preceding the Annual Meeting of the Society.

On Thursday evening, the Anniversary exercises of the Society were held. The Rev. C. A. Goodrich, D. D., presided, and opened the meeting with prayer. An abstract of the Annual Report of the Directors, was read by the Corresponding Secretary.

On motion of Hon. S. H. Walley, it was

Resolved—That the Report, an abstract of which has now been presented, be adopted, and published under the direction of the Consulting Committee.

The following resolution was then offered, and advocated by Prof. C. E. Stowe of Andover Theological Seminary.

Resolved—That this Society, by aiding in the establishment, on our great Western Home Missionary field, of the higher Institutions of Learning under Christian influence, and with the leading design of furnishing an educated and evangelical ministry, is directly and most efficiently

co-operating with other agencies in securing the evangelization of our country, and that it deserves a position in the systems of benevolence adopted by the churches which it represents—corresponding with the relative greatness of the work which it is designed and adapted to accomplish.

Professor F. W. Conrad, of Wittenberg College, Ohio, also addressed the Society on “the significance of the Germans” in this country. [For these addresses see Appendix.]

The services were closed by a few most appropriate and eloquent remarks by the Chairman, in allusion to the great statesman for whom the city was then in mourning. He described the influence which his training at Dartmouth College had upon the mind of Daniel Webster, and the great services which he in his turn performed, not only for his Alma Mater, but for Colleges throughout the country, by his masterly argument in reference to the chartered rights of Institutions of Learning. The case of Webster was a vivid illustration of the greatness of the work accomplished by such Institutions in training the leading minds of the nation.

The Society then proceeded to the election of Officers for the ensuing year.

The following Officers were chosen :

PRESIDENT.

HON. JOSEPH C. HORNBLOWER, LL. D. Newark, N. J.

VICE-PRESIDENTS.

REV. N. S. S. BEMAN, D. D., Troy, N. Y.

REV. O. A. GOODRICH, D. D., New Haven, Conn.

JOHN M. ATWOOD, Esq., Philadelphia.

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REV. ASA D. SMITH, D. D., New-York City.

TREASURER AND FINANCIAL AGENT.

B. O. WEBSTER, Esq., New-York City.

The Society then adjourned, and the new Board of Directors met. The Rev. Drs. S. H. Cox, A. D. Eddy, and A. D. Smith; Rev. R. S. Storrs, Jr., M. O. Halsted, and J. B. Pinneo, Esqrs., together with the Treasurer, were appointed the Consulting Committee of the Board for the ensuing year. The Board then adjourned to meet at the Union Church, in Worcester, Mass., on the last Tuesday in October, 1853, at four o'clock, P. M.

CONSTITUTION

OF THE

SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL EDUCATION AT THE WEST.

ARTICLE I. This Association shall be denominated the Society for the Promotion of Collegiate and Theological Education at the West.

ART. II. The object of the Society shall be to afford assistance to Collegiate and Theological Institutions at the West, in such manner, and so long only, as, in the judgment of the Directors of the Society, the exigencies of the institutions may demand.

ART. III. There shall be chosen annually by the Society, a President, Vice-Presidents, a Corresponding and a Recording Secretary, a Treasurer, and a Board of twenty-four Directors, which Board shall have power to fill its own vacancies, and also to fill, for the remainder of the year, any vacancies which may occur in the offices of the Board. The President, Vice-Presidents, and Recording Secretary, shall be ex-officio members of the Board of Directors.

ART. IV. Any person may become a member of this Society by contributing annually to its funds; and thirty dollars, paid at one time, shall constitute a member for life.

ART. V. There shall be an annual meeting of the Society at such time and place as the Board of Directors may appoint.

ART. VI. Five Directors shall constitute a quorum for the transaction of business, except for the appointment of a Secretary and the appropriation of moneys, when nine shall be present.

ART. VII. It shall be the duty of the Board of Directors to employ all agencies for collecting funds; to investigate and decide upon the claims of the several institutions; to make the appropriations in the most advantageous manner (it being understood that contributions designated by the donors shall be appropriated according to the designations); to call special meetings of the Society, when they deem it necessary; and generally to do whatever may be deemed necessary to promote the object of the Society.

ART. VIII. This Constitution may be altered or amended by a majority of two-thirds of the members present at an annual meeting of the Society, provided the alteration proposed shall have been specified and recommended by the Board of Directors.

NINTH REPORT.

ON this ninth Anniversary of the Society, we are not only very forcibly reminded of the rapid flight of time, by the lapse of another year, but urged to renewed activity in our work by the decease of a devoted fellow-laborer, Marcus Wilbur, Esq. For a period of nearly seven years he had acted as Treasurer and Financial Agent of the Society, and was expected to make his annual pecuniary statement on the present occasion. But he is not here. On the 15th of August last, his Master called him to his final account, and to his eternal reward. Born into the kingdom at a most auspicious period, when the new age of benevolence was beginning to dawn on the Church, he engaged, in connection with kindred spirits, in doing what he could to give existence and efficiency to those benevolent organizations which are the glory of the present age. During the latter part of his life, he was especially identified with the cause of Christian education—not only in connection with this Society, but also with the Central American Education Society. In each of these positions he labored with unremitted fidelity to the last, and it will not be easy to repair the breach occasioned by his death.

It is well for us, therefore, to linger for a moment and listen to the voice of this departed fellow-laborer, as he speaks to us from the borders of the grave. No better position could he occupy on earth for rightly estimating the importance of our work. A few days before his decease, he was inquired of whether he had any thing to say to those of us who would be left behind to toil in the cause. "Yes," he replied, summoning whatever of energy wasting disease had left, "go on—go on—it is a glorious cause—the Lord will prosper it." This language is the expression of a deep conviction that it is the cause of God—that to His favor are to be traced all well-grounded hopes of success—and it is a declaration of unwavering confidence that He will grant prosperity to the enterprise. We cheerfully accept this as a declaration of our *own* faith in respect to the work in which the Society is engaged,

and we would not only take to our own hearts the dying exhortation of our fellow-laborer, but press it upon all the friends and patrons of the cause.

OBSTACLES OVERCOME.

The Society has now at least a brief history, and this is a fitting occasion to advert to any grounds of encouragement which that history may afford. In previous reports, various obstacles with which the enterprise has had to contend, have been set forth. Upon these it is now unnecessary to dwell—unless upon the principle that *obstacles overcome* may be regarded as among the highest grounds of encouragement. Some declarations made at a public meeting in behalf of the Society, held in this city some months since, were not too strong, viz., “The Society started into life in the midst of darkness that might almost be felt, and if ‘the grandeur of a benevolent enterprise (as it had recently been well said) may be measured very much by the difficulties with which it has to contend,’ and the overcoming of which constitutes its success—then no little of grandeur would attach to the enterprise in which this Society is engaged, and no mean success would be regarded as having crowned its efforts.”

The very *nature of the subject* with which it has had to deal, has constituted a serious obstacle in respect to a large class of minds. Divested of those popular elements which move the sympathies and reach the springs of benevolent action, by a vivid array of immediate and obvious results—it has reference to objects which to a great extent lie out of the circle of common observation, and whose real importance can only be apprehended by an intellectual process which, to say the least, multitudes have never taken the *trouble* to follow out. The inevitable consequence is, that the power of motive to present effort in behalf of the cause is weakened just in proportion to the dimness of their intellectual vision as a basis of faith. Through the thickest gloom of the American Revolution, far down into the future, the venerable John Adams could see bonfires and illuminations, and hear the ringing of bells, the booming of cannon, and the shouts of emancipated millions. This vision nerved his arm for the impending conflict, and led him joyfully, in connection with his compatriots, to pledge his life, his fortune, and his sacred honor to the cause of freedom. Just so with our ancestors in respect to education. Nothing is more interesting than to go back and notice the circle of great ideas among which the noble men moved who laid the

foundations of this nation, and especially of our institutions of learning. They first ascended to the throne of God, and there linked human responsibility and human destiny; and for that very reason brought the remotest ages within the field of their vision and within the range of their plans of benevolence. The "Collegiate Undertakers" of Yale College, at a meeting held at Saybrook, November 11, 1701, recited the reasons for embarking in that enterprise in the following language:

"Whereas it was the glorious design of our now blessed fathers, in their remove from Europe into these parts of America, both to plant, and (under the Divine blessing) to propagate in this wilderness the blessed Reformed Protestant religion, in the purity of its order and worship; NOT ONLY TO POSTERITY, but also to the barbarous natives"——"We, their unworthy posterity, lamenting our past neglect of this grand errand"——"being now met, do order and appoint that there shall be and hereby is erected and formed a Collegiate School, wherein shall be taught the liberal arts and languages, in such place or places in Connecticut as the said Trustees, with their associates and successors, do or shall from time to time see cause to order."

As early as the year 1648, these "now blessed fathers" made use of the following language—"After God had carried us safe to New England, and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship, and settled the civil government—one of the next things we longed for and looked after was to advance learning, and PERPETUATE IT TO POSTERITY—dreading to leave an illiterate ministry to the Churches, after our present ministry shall be in the dust."

A reviewer of the Fifth Annual Report, in one of our Quarterlies,* holds the following language in reference to the Society: "It requires a heroism which not every man or body of men possesses, to undertake an achievement which cannot, in the nature of things, be justly appreciated and honored till its results shall have been developed in another and perhaps a distant age. It is not without good reasons, as we hope to show, that we rank the enterprise in which this Society is engaged, and all kindred enterprises, among the most heroic and useful ever undertaken by associated effort." * * "Among the men of the present age who are doing something, trying to make themselves of use, there are confessedly few who have the patience and the courage to toil for results which cannot

* New Englander, vol. vii., No. 8.

reach maturity and receive a full meed of applause in their own day and under their own eye. To work at the foundations of an undertaking, the utility of which is to be experienced, and the excellency of which is to be recognized, not while they are alive and working, but by generations yet unborn; to work without the stimulus of present admiration and applause; to live, not to themselves, but for others—not for the present, but for a coming age, as our fathers did—is not what many are equal to. Our heroism is too much of that weaker sort which demands for its display a sphere above ground, where every blow can be seen, and heard, and applauded far and wide by the passing generation.”

It was no doubt in view of a similar difficulty that the late Dr. Dwight remarked, that the men who would show to *common minds* the true connection of Colleges with the interests of the Church, would be a benefactor of his species.

COLLEGES DISSOCIATED FROM THE SYSTEM OF BENEVOLENCE.

But this is not all. To say nothing of the prejudices against the cause which had been created in the public mind, under the old system of effort in behalf of Colleges, the Society found it dissociated from the great system of benevolence, and it must therefore be carried before the Churches on its naked merits, and reasoned out. So far from having the sustaining power of its true relations to the great Christian enterprises of the age, the necessity was laid upon the Society to show, that it *really held such relations*, and thus bring this great interest to occupy its true position in the grand system of benevolent effort, through which, with God's blessing, the Churches hope to evangelize our country and the world.

Any one can see the difference between the present mode of building up Institutions of learning in heathen countries, as compared with what it would be, in case it were entirely dissevered from the cause of “Foreign Missions.” Agents might still come on in behalf of the Seminaries at Lahainaluna Bebek, — &c., &c., in order to secure funds for the support of Professors, the erection of buildings, and the purchase of libraries and apparatus: and they might be able to show conclusively, that such Institutions constituted an essential part of the great system of means through which the evangelization of the heathen was to be effected. Still, in the estimation of multitudes, their cause would lose the peculiar sacredness with which it is now invested, by being a part of the complex whole denominated “Foreign Missions.” Some

might even have their scruples about its being a *religious object* at all, on the ground that the funds would be expended for the education of heathen youth promiscuously—many of whom might be utterly destitute of piety, and ultimately become “lawyers or doctors, or infidels.” But, however this might be, to secure an independent hearing in the pulpits of the land, whether as advocates of particular Institutions, or as agents of a Society for the promotion of common school, academic and collegiate, or theological education in the heathen world; they would find, to say the least, a matter invested with many and formidable difficulties.

The planting of Christian Colleges in which a ministry could be trained, instead of being, by way of eminence, the missionary work of this country, as it was long anterior to the formation of any of our existing benevolent organizations, was entirely left out of the system as these organizations, each with its specific objects, rose into being. To this result it can hardly be doubted that the founding of Theological Seminaries largely contributed, by abstracting in no small degree the religious element from Colleges.*

Then followed the formation of Education Societies, which had simply to do with students preparing for the ministry, and with them only so far as certain supplementary provisions for their support were concerned. The exclusive character of these provisions, added to the fact, that they were secured through an *organization* whose claims came annually before the churches, increased the effect produced by the establishment of Theological Seminaries, and operated to transfer the religious element from the *complex whole* of the system of means, necessary to provide the churches with an educated and evangelical ministry, and concentrate it upon a portion, and that, altogether the smaller portion of that system. This portion consequently, in the view of multitudes, became consecrated, and all else, however much it might in reality contribute to the grand result, was yet thought to be *so remote* in its bearings upon the ministry, and the interests of the Church, that it could not with propriety be brought into the category of religious objects.

* “The exercises of the Students,” says President Quincy, in his History of Harvard College, “had the aspect of a Theological rather than a Literary institution. They were practised twice a day in reading the Scriptures, giving an account of their proficiency and experience in practical and spiritual truths, accompanied by theoretical observations on the language and logic of the Sacred writings. They were careful to attend God’s ordinances, and be examined on their profiting, *commonplacing* the sermons, and repeating them publicly in the Hall. “In every year and week of the College course, every class was practised in the Bible and catechetical divinity. This was the order of things during the 17th century.”

COST OF INSTRUCTION.

The evils of this state of things may be shown by a single illustration. An officer in one of our colleges, who has paid no little attention to the subject, says: "Statistics show, that the cost of college education in the United States, is four or five times the amount received for tuition."

The entire income of Harvard University in 1829, was \$44,159 87, and of this amount only \$23,000—a trifle more than one-half—was received from term bills of every description. The proportionate amount received at Yale College, from the same sources, is somewhat greater; but in neither case is any account made of unproductive funds, such as College grounds, Libraries, Apparatus, &c., &c., all of which are an essential part of the required appliances for the work of instruction. In the *infancy* of Institutions the disparity between the *actual cost* of college instruction, and that which the student pays, is still greater. We will suppose, however, that this entire cost for each individual, is \$100 per annum, and that of this sum, the student pays \$25 in tuition. Now in order that any indigent young man may reach the ministry through a course of liberal education, it is just as essential that from some source, the requisite funds be provided for reducing the expenses of his education by the \$75, as it is that he should be furnished with the means of paying the \$25; and if to this latter sum we were to add \$50, the total would about equal the annual appropriations of Education Societies. From each of these sources then, \$75 per annum would be secured for the benefit of the student, who is preparing for the ministry, and if either were wanting he would fail of his end. That would consequently be very strange logic, which should concentrate the entire religious element upon the organization through which one of these amounts was secured, and cast out the other, which furnished an equal amount, as having relations to the ministry so remote as to take from it all just title to a place among the Christian enterprises of the age.

And the result is not essentially varied by the fact, that, in the one case, the \$75 goes for the *exclusive* benefit of those who have the ministry in view; while in the other, it reaches them through a system whose benefits extend alike to all classes of students. By giving this broad basis to Institutions of learning, it is by no means certain that the Church, in the education of her sons, is not an actual gainer *in dollars and cents*. But if otherwise, she yet, in the wide sweep which she

gives to her own influence gains an incidental advantage, which immeasurably outweighs all considerations of a pecuniary character.

It may well be regarded, therefore, as *very high ground of encouragement* that, although at numerous points the species of logic above described has been encountered, it has yet yielded to argument, and comparatively ceased to embarrass the operations of the Society. The importance of this point, in its bearings upon Christian education at the West, and through that upon the evangelization of that land, can hardly be over-estimated. In the infancy of institutions, and especially in the new States, the disparity between the *actual cost* of college instruction and that which the student pays, is much greater than has been above supposed. It must, however, be furnished at this reduced cost, or that vast region can never be adequately supplied with an educated and evangelical ministry. But in no portion of the West, has this great work been completed, and in vast regions over which the advancing wave of emigration will speedily spread, it is yet to be begun.

PECUNIARY RESULTS.

This Society has now, for nine years, been engaged in the prosecution of its benevolent mission; and while we rejoice in what has been accomplished, we cannot but see a painful disparity between the measure of its success and the growing magnitude of the work. Still, we have reason to thank God and take courage—and especially in view of the comparative feebleness of the appliances which the Society has been able to command. Its *pecuniary* results, however, are vastly greater than is ordinarily supposed. In a statistical table compiled from the reports of various benevolent societies, and recently published, the receipts of this Society for the first eight years are put down at \$115,695. The following note is then appended: "A much larger sum than this was actually given for the Colleges in this space of time, though not through this Society." The additional sum here alluded to would exceed \$80,000—for which the Society, by this statement, gets no credit. It was composed, to a great extent, of large donations, which were annually reported in connection with the general receipts—but, as was judged best for the time being by the Directors, passed directly to the particular institutions for which they were designed, and consequently did not appear in the Reports of the Treasurer. Still, with limited exceptions, these donations were the fruits of the Society's labors, and are

to be reckoned among its results just as much as similar donations which reach the Treasury of the American Board through the influence of its publications, the labors of returned missionaries, &c., are to be reckoned as a part of its receipts. When an officer of an institution aided by the Society advocates the cause in an Eastern pulpit, he stands in a relation to the Society almost precisely similar to that occupied by a returned missionary in respect to the Board under whose commission he acts.

Great good has been accomplished by the Permanent Documents of the Society; but as it publishes no periodical, it lacks that which constitutes one of the great elements of efficiency in most of our benevolent organizations. During the last year there were published by the American Board 210,000 copies of the *Missionary Herald*; 450,000 copies of the *Journal of Missions*; and 592,000 copies of the *Youth's Dayspring*—making a total of 1,252,000 of these three monthly publications—being an average of 104,333 copies per month. Between two and three millions of the *American Messenger*, issued by the American Tract Society, fall annually like leaves all over the nation. These various publications, in the way of securing contributions, are constant and rich sources of revenue to the Societies which issue them.

AGENCIES.

The Agencies of the Society during the year have been, in number and description, the same as in the previous year. The arrangements for the collection of funds—which for some time have existed between this Society and the Central American Education Society at New-York, and the Western Education Society at Auburn, have been continued, and with results which fully vindicate their wisdom, at least for the time being. While there has been no amalgamation of these Societies, and nothing done that affects the integrity of either—yet their *relations* to each other have been such that the *generic idea of Christian education* has been kept before the Churches; and thus not only has an obviously *increased magnitude* been given to the cause, but the two departments represented by them have been held in their *true relations* to the great work of furnishing the Church with an educated and evangelical ministry. Under this combined influence, in co-operation with other providential movements, the cause has been steadily and surely rising. Modifications of the system from time to time will no doubt be required, in order to meet growing

demands—but these will not be very difficult either of apprehension or of execution; provided proper regard is paid to the present voice of Providence and the teachings of history in respect to the Education cause.

PUBLICATIONS.

There have been issued during the year: of the Annual Report, 2,000 copies; Abstract of the same, 4,000; Annual Discourse by the Rev. Dr. Peters, 1,000; Address at the Anniversary, by the Rev. E. N. Kirk, 2,000; Address by the Rev. Dr. Hopkins, delivered at Boston, 2,000: in all 11,000 copies. Also, the individual whose generous contribution called out the Premium Essay on the Educational System of the Puritans, as compared with that of the Jesuits, has furnished the Society during the year with the means of circulating gratuitously 500 copies of that work.

FINANCIAL STATEMENT.

From the Treasurer's account, it appears that the balance in the Treasury by the last Report was \$369 25. By a vote of the Board at the last Annual Meeting, the present financial year closed on the 15th of October, thus making the year consist of only eleven and a half months. The amount received during this period was \$20,617 89. This includes the amount raised under the arrangements existing between the Society and the Central American Education Society, together with the Western Education Society, by which in certain sections, joint collections are made, under the agencies of this Society, and divided in accordance with principles agreed upon by the respective parties.

Amount raised in connection with the Western Education Society, \$2,374 88, of which \$445 75 were disbursed by this Society for the benefit of Western Colleges, and the balance, after meeting expenses of agency, was paid by the former Society to beneficiaries under its care.

Amount paid Central American Education Society from joint collections, \$2,445 23, less \$500 for expense of agency. Salary and travelling expenses of Secretary, compensation to Treasurer and Financial Agent, Office rent, fuel, postage, stationery, expense of public meetings, &c., \$1,913 17. Salaries of other agents and expenses connected with their agencies, including \$266 82 incurred during previous year,

\$3,847 77. Printing Annual Report, Annual Discourse, and other documents, \$420 24. Balance in the Treasury after the disbursements of the year to the several Institutions aided by the Society, \$646 17, and in part specifically designated by donors.

CONDITION AND WANTS OF INSTITUTIONS.

Marietta College.

Two years since an effort was commenced to secure for this Institution the sum of \$18,000, on condition that whenever this amount was realized, the College should relinquish all further claims upon the Society. At the last Anniversary \$11,434 45 of this amount had been secured, exclusive of 280 acres of land, the gift of two individuals in New Haven, Conn. Since that time, \$2,255 75 have been added. A donation of \$50 by Joseph Battell, of New-York City, was omitted in the last Report. This added to the above makes the present total \$13,740 20. One subscription of \$500 in addition has been made payable on condition that the whole amount is realized. The land as yet remains unsold and without valuation.

Of the donations and subscriptions thus far obtained, there are two of \$1,000 each, one of \$600, eight of \$500, one of \$250, one of \$220, two of \$200, one of \$150, and twenty-seven of not less than \$100 each. It is of great importance both to the Institution and to the Society that what is lacking be made up as speedily as possible. When the whole is realized, it will barely make the income of the Institution equal its outgoes on the present scale of expense. One of the Professors writes: "The Society has aided through dark days, and we would remember the aid with unfeigned gratitude. The new year has opened finely, the Institution was never more prosperous than at present. We have the sons of some of the first men in the State, and we believe the reputation of the College is constantly advancing." The following description of the Institution is from the pen of an Eastern traveller, who attended its last commencement:

A little more than sixty-four years ago, Gen. Rufus Putnam led his band of New-England colonists to the shores of the Ohio, and landed them at the mouth of the Muskingum. They were met by a company of friendly Delawares, under the command of the celebrated Capt. Piper. Dr. Hildreth, the indefatigable historian of the pioneers of Ohio, and the accomplished naturalist, has had a painting executed of the landing of the colonists. Some of the portraits are taken from paintings now in existence.

The scene is a thrilling one, and as you look at nature in its wild luxuriance, for the first time visited by actual settlers, the mighty contrast rushes upon you. Now the very place where Gen. Putnam was greeted in so friendly a manner by the Indian warrior, is one of the most beautiful towns in the Western country, and occupied by a vigorous, intelligent, and highly moral people. The scenery is surpassingly beautiful, not so bold as that in Old Berkshire or among the Highlands, but placid, and picturesque in a degree rarely found. The Ohio, ever flowing on in solemn majesty, together with the Muskingum, elegantly fringed with grand old forest trees, lend a beauty to the scene which it would not otherwise possess. The highlands in the vicinity are somewhat broken, and are contrasted with the monotonous levels of the interior of the State.

The means of education have from the first been prominently before the minds of the people. Perhaps no body of colonists can be named which had so large a proportion of intelligent and influential men as that which settled Marietta. These men made general education an object of such importance, as led them to make large provisions for its promotion. Always in the front rank in this respect, the town is now second to none in the State. Its Union Free Schools, with the High School, to which those desiring it are admitted after proper preparation, are now accessible to all who wish to avail themselves of their privileges. The buildings for these schools are substantial and well arranged, and are really ornaments to the town.

The principal attraction of Marietta for intelligent strangers is found in the College. About twenty years ago a few individuals determined to erect a large building for the accommodation of students, and purchased for its site a lot which commands a splendid view of the town and surrounding country. With a liberality which cannot be too highly praised, the citizens of Marietta and vicinity have not only erected this building and a beautiful chapel, with library, society and recitation rooms, but they have also contributed many thousand dollars towards the permanent endowment of the College. With the aid of generous friends in New England, the Institution has very nearly attained to independence.

With reference to the provisions made for the instruction of young men at Marietta College, I shall depend upon the statements just made to me by a professional teacher, who is a graduate of one of our first Eastern colleges. This gentleman has been in constant attendance for several days on the examination of the College classes. He says that the examinations were of a kind to test the attainments of the students, and to prove how thorough and patient had been the attentions of their instructors. The exercises of the graduating class on commencement day were of a manly and independent character, evincing great attention, not merely to rhetoric and elocution, but to thought. I do not wonder that the founders of Marietta College feel proud as they see the noble institution, built by their liberality, bearing such excellent fruit. The society, the beauty, and salubrity of the location, and the extensive facilities afforded for mental improvement, point out Marietta College as one of the most hopeful institutions north of the Ohio. It deserves, and it should continue to enjoy increasing patronage and confidence from all who take an interest in the education of young men.

The President, Rev. Henry Smith, D. D., is now absent in Europe, to expend ten thousand dollars in books to add to the library. This sum was furnished by a few individuals. The two literary societies have each an extensive library, to which additions are constantly making.

Illinois College.—\$50,000 effort.

The President, in behalf of the Trustees, makes the following earnest appeal:

We are under the necessity of applying to the Society for the sum of twelve hundred and fifty dollars, for the ensuing year. This is more by \$250 than our estimated deficit for last year; but the result has shown that this deficit was then estimated too low by fully that amount. I would also request in the name of the Trustees, and in accordance with their deliberate instructions given after a careful examination of the whole subject, permission to solicit under the direction of the Society, from the field of its operations, a sum not exceeding twenty thousand dollars in completion of the proposed endowment fund of Illinois College. A little more than three years ago the Trustees engaged in an effort to raise fifty thousand dollars for this purpose. This work has been prosecuted thus far entirely in those portions of Illinois which are in the vicinity of the college, and in the city of St. Louis. Very nearly thirty-five thousand dollars have been subscribed, but as most of the subscriptions are on long time (though bearing interest), the actual value of the subscription cannot be estimated at more than thirty thousand. In order therefore to secure a substantial fund of fifty thousand, it is deemed indispensable to raise twenty thousand more, and so far as we are at present informed we must look for this sum to the friends of learning in the Eastern States. We believe that we have done all or nearly all which can be accomplished for some time to come in this field. It is indeed but simple justice to say, that the success of the effort in the community around the college has far exceeded our most sanguine expectations, and will be remembered in after times, if the college is sustained, as a noble liberality to the cause of learning.

To us it appears that there are reasons of no small force and cogency why this college should without further delay be placed on the basis of a substantial and sufficient endowment: 1st. It is the oldest Protestant college in existence west of Ohio and north of the Ohio River. It was begun in the very infancy of this State and of the whole North-West, and for twenty-three years has stood up amidst the thousand conflicting and heterogeneous elements as the representative of liberal learning. Here it stood when the population of the State, now swelled to a million, scarce numbered a hundred and fifty thousand. Here it stood while the wolves were howling through the beautiful grove which forms its background. Is it just to the sacred cause, that an institution which has so long represented it, and in such circumstances, should simply live on in feebleness and inefficiency? The past history of this college places it in relations to the cause of learning which no new institution can sustain till years have passed over it. The friends of learning cannot suffer it to languish and decline, without inflicting a deep and sensible injury on the cause over a wide extent of country. It would be conceding a victory to that spirit of superficialism, mammonism, and materialism, which is the greatest danger that threatens our country. If the cause of learning in this State deserves support—if it is worth sustaining, then does this institution deserve the comparatively small addition we ask to its resources as necessary to render it permanent, respectable, and efficient.

2d. The relations of this college to our religious history give it a peculiar claim to the fervent affections and efficient support of all who love our glorious Home Missionary enterprise. It is the direct offspring of that enterprise. It owes its existence and its present growth to the felt neces-

sity of providing from our churches and our own families those supplies of cultivated and teaching minds, and especially of religious teachers, which we have hitherto been able to obtain for the most part only from those venerable seats of learning which our pious fathers founded along our Atlantic border. It was founded as a vital organ of a great people, whereby our sons may be trained and disciplined in the walks of sanctified learning, and qualified to be the ambassadors of Christ through all our own borders and wherever on earth the Master may demand their services. Already has it called from the plough, the workshop, and the counting-room, a goodly band, who, with all the advantages of a generous mental culture, are preaching Christ—most of them to the growing communities of the West, but some of them beyond the seas and in heathen lands; and some of them have died with the Christian armor on. Others too are hastening on to join in the same work, and give their lives to the service of Christ in the Christian ministry. Nor has the college only educated the sons of the church in human learning. Many of its alumni, who are now successful laborers in the Lord's vineyard, here first drew the breath of spiritual life. Outpourings of the Holy Spirit have often gladdened the hearts of God's people, and not a few who were seeking an education for worldly ends, have here begun to learn how great things they must suffer for Christ. For several years past general revivals have not occurred, but during these same years a goodly number of souls have been converted under the ordinary means of grace, thus affording us the most cheering evidence that the Lord has not deserted us.

Thus has this college been looked to for almost a quarter of a century by our feeble churches and struggling pastors as a day-star of hope—a precious token of coming prosperity and power to the church of Christ; and can it in such circumstances be longer allowed to languish in feebleness and want, without weakening the hands and discouraging the hearts of God's people? Will it not also give their enemies a direct advantage, somewhat like the defeat of Israel before the walls of Ai? Will not the enemies with whom we contend take fresh courage, and gather fresh strength, from our weakness and inefficiency? For myself I can say, I have for years felt the depressing influence of our weakness in the midst of such growing elements of strength as those by which we are surrounded. We are behind the times, and are known to be so. We are attempting mighty results with resources obviously inadequate. It is high time this college be placed on the truly respectable footing for which I am pleading, or be abandoned, that it may no longer represent a sacred and holy cause which it can neither adorn nor defend.

3d. The only remaining consideration which I will adduce, to show the necessity of the speedy completion of our endowment, is the new relations in which we are placed to the more venerable seats of learning in our land, by recent changes in locomotive arts. Probably in three years from this time, the spot where I am now writing will not be removed more than three days from Princeton or Yale, Union or Harvard. The consequence is obvious, our best efforts in the course of collegiate education can, for a long time to come, have no other effect on these and other venerable institutions of the older States, than to increase their patronage from the very fields in which we are operating. In this effect of our labors we rejoice. It brings us into the position of fellow-laborers with those venerable seminaries where most of us were first introduced to the walks of learning. But it is too obvious that in such a juxtaposition as the different parts of our country are destined to stand in to each other, no college can live in a state of feebleness and languor. It must be rendered truly liberal in its system and its appointments, or it will be regarded with

undisguised contempt. We must, therefore, without delay make our Western colleges respectable and efficient, or they will be shamed out of existence by their direct juxtaposition to those institutions which have so long represented and adorned the cause of learning in the older States. This consideration detracts nothing from the necessity of colleges in these new and remote States. No facilities of communication can ever bring the mass of our population to feel the influences of colleges, however excellent, located in different States, as they would feel one located in their own. A proper movement in behalf of liberal learning can never be produced in any of these States except by means of home institutions. I am, therefore, instructed by the trustees of Illinois College, to request the consent of the directors that efforts may be early commenced within the field of the Society's operation, to raise the sum of twenty thousand dollars in aid of this endowment fund of this college; *and to assure the Directors, that whenever that sum shall have been received, there will remain no further necessity that this college should receive aid from the Society.* I also deem it proper to state, that in case this consent is granted, no pains will be spared to make such arrangements that I can myself, as early as March or April next, co-operate with the agents of the Society in endeavoring to raise the sum desired, and I pray God to give you wisdom in your deliberations and discussions on this, to my mind very serious subject, and to the friends of Christian learning, the heart and the hand to meet the crisis into which it seems to me Divine Providence has brought us. A portion of this twenty thousand dollars the trustees are willing to take in the shape of permanent scholarships.

Wabash College.

One of the Professors, in renewing their application for aid, says: "Our expenses are somewhat increased, so that to keep us from running in debt we need from the Society the year to come \$2,000, which sum, in behalf of the Faculty and Trustees, is respectfully solicited, and I trust with some sense of our obligation to a generous public, who have hitherto extended to us the helping hand so liberally. Our subscriptions in Indiana towards buildings have been advanced somewhat during the past year. The precise amount I cannot state. But we feel encouraged to hope that we shall be able to put up the large building for Chapel and other public uses next year. The Normal School building will be inclosed this fall and finished next spring. Our term opens with an increased number of students, and our prospects for usefulness are fair."

Knox College.

The President of Knox College, in a renewed application for aid in behalf of that Institution, makes the following statements:

1. All the college officers, in addition to the labors ordinarily imposed on the brethren in other colleges, perform duties daily in the other depart-

ments of the institution. 2. The income of those departments has exceeded the expenses by \$1,010. 3. I have received some volunteer aid for my own support from different persons, of which I have, as they have directed, credited the College \$500. Without this, and the aid from the academical department, the College would not have received money enough to keep it in operation, as but little money has been paid in interest on notes; that is, on the "productive fund," and as stated, part of the "income" is credited in the students' notes for tuition, etc. 4. Again: The trustees have expended between six and seven thousand dollars in building during the year covered by this report. 5. Also, College lands have been sold, increasing somewhat the permanent funds of the College, but leaving a *cash debt against* our treasury, accumulated wholly during the past year, of \$2,748 08.

This debt we had hoped to have avoided, but it must be met, and unless our *pro rata* proportion of aid from the College Society is raised, or your income or ours from other sources vastly increased, this debt of something less than three thousand dollars, will consume and cripple our cash means so as to deprive us of the ability to procure additions to our library, cabinets and apparatus (additions for which our classes are now actually suffering) for several years to come. We shall soon be *compelled* to procure additions to our library amounting to some thousands of dollars. Our main public building, which is to contain our permanent public rooms, is still to be erected, and must cost from twenty to thirty thousand dollars. But the executive committee have added two hundred dollars to our current expenses by increase of salaries for the coming year, and further increase must inevitably soon be made.

We are grateful to God, to you, and through you to the donors for the help extended to us, by which we have been enabled to give our energies to the work of instruction.

Iowa College.

Rev. Ephraim Adams, in behalf of the trustees of Iowa College, in a communication to the Director, says:

In renewing our application to you for continued aid, first permit us to express our gratitude for the readiness with which you have admitted our cherished Institute to the circle of similar institutions aided by the Society which you represent. In itself your aid was timely. Indeed, without it we see not how we could have advanced and enlarged as the Providence of God seemed to indicate as our duty to do. Besides, our hearts are cheered by your confidence in us, while our connection with you puts us in the public eye on a sort of vantage-ground. We will not forget, in gratitude, to say that we trust the good hand of our God has been upon us.

Our library has been increased in value by donations thereto to the amount, perhaps, of \$200, and \$2,000 have been paid to us as part of the help promised by our old friend Dea. C——, of Connecticut. Also, after paying up all the expenses of the present year, and collecting our dues, we shall have something like \$400 to expend upon the library and apparatus. Then can we begin another year upon our old principle: "Freedom from debt." Besides this, at the last meeting of the General Association of Iowa, held at Muscatine in June last, nearly \$350 were pledged, and a part paid, by the brethren and sisters present, as the commencement of a professorship. 'Tis proposed, so far as practicable, to give our churches

the opportunity in the course of the year to contribute for the same object. And it may be well to remark, that we intend to adopt the policy of annually bringing the institution in some shape before the churches for their patronage, that it may grow in their sympathies with their growth and strengthen with their strength. At the last meeting of the trustees, the condition of the College seemed to require the addition of two to the corps of instructors. They accordingly voted to obtain a principal of the preparatory department and a tutor.

We want, therefore, \$1,000, which we ask of your Society, simply to keep the machinery running. Then we want as much as we possibly can get from our friends, any where and every where, for the endowment of professorships and the erection of suitable buildings, the increase of the library, apparatus, &c., &c., as you very well know. We ask, as you perceive, simply enough to meet the current expenses, in view of our own efforts in other directions for permanent investments in money or otherwise, which efforts, by the way, we shall ever feel bound to make in consistency with the relation we sustain to your Society. In making our application, we deem it necessary to do no more than present this simple statement.

With our enterprise, its nature, importance, &c., you are acquainted, with our efforts you sympathize, and we trust you will be ready to continue the helping hand. We wish you the blessing of Him who worketh all things after the counsel of His own will, in your efforts to promote a truly Christian education at the West, which is so intimately connected with the best interest of our country, and through it, of the world.

Beloit College.

The President of this Institution writes:

The year just closed has been in every respect the most prosperous the institution has yet seen. For the first time the balance between our income and our outlay is on the side of the income. Reckoning what is due on the earnings of the College for the past year as if collected, the debt which has been slowly accumulating from year to year up to the present time, appears reduced by nearly two hundred dollars. The number of students is considerably greater than that of any previous year, and their general character for strength and maturity of mind is also higher than ever. There has been an evident and gratifying advancement of scholarship and general order and subordination among the members of the institution, and to crown all, under the special influence of the Holy Spirit, eight or ten of the students have been hopefully converted to God, and the measure of Christian character and influence in the College has been considerably increased. These evident signs of prosperity have greatly encouraged the hearts of those directly concerned in the enterprise, and have gained for it additional sympathy and confidence with the public at home and abroad. The fact that the amount of appropriations received during the year from your Society has been larger by half than that of any previous year, will account in no small part for these happy results. You will trace in every feature of this statement the realization, in measure, of your aims and hopes. On the other hand, in the increased favor of your cause with the churches, which has enabled you to enlarge your benefactions to the various institutions to whose aid you minister, we find the ground of greater confidence than ever, and the stimulus to more vig-

orons and untiring efforts in all our important work. This identification in aim and labor and success of our action with yours, stands out more clearly year by year, and gives a peculiar interest to the association which unites us. We are reaping the benefits of your prosperity, and would make you partakers in full of our honor and joy, while to God belongs all the glory of all we may both accomplish; as it is, I trust, for the advancement of Christ's kingdom that in our respective spheres we labor.

The College has hitherto expended almost nothing directly in purchasing books for the library. Some sixteen hundred volumes have been collected by contributions from various sources, but they are of quite a miscellaneous character. Every department of learning which comes into the course of instruction demands a series of works more or less costly, to be furnished at hand for consultation or thorough investigation by both faculty and students. Without such provision, it will be impossible to establish or maintain such a standard of scholarship as is required of every true college. There is no way to secure this provision but by going into the market prepared to purchase with money what we really want. The same thing might be said of sundry items of apparatus.

Our estimates have uniformly been made with a careful regard to our actual wants. We have never yet received from the society all we have asked and needed, and yet we have never been able to work through the year at an expenditure less than our estimate. The balance between the actual expenditure and the receipts has either been relieved by means derived from unexpected sources or has passed into the debt. These remarks are made only that the Society's Board may understand our case as it is.

The labor of instruction will be increased the coming year by our having four college-classes. We must, therefore, be at some additional expense under that head. The general interests of the College will also require some one of the faculty to be relieved of a part of the labor hitherto performed.

Wittenberg College.

The following extracts from a circular, addressed to the members of the Evangelical Lutheran Church, in behalf of the Faculty and Board of Directors of Wittenberg College, Springfield, Ohio, by Professor F. W. Conrad, will show the earnestness with which the friends of this institution are prosecuting efforts for its endowment among the Lutheran Churches:

DEARLY BELOVED:—The object of this circular is, to communicate to you the pressing wants of Wittenberg College, and to enlist your co-operation, in carrying out the plans of the Board of Directors to relieve them. The liabilities of the institution are about \$10,000, which the city of Springfield has undertaken to meet. To supply the wants of the Collegiate Department, place it above the effects of fluctuations, keep the tuition at a low rate, relieve the Professors from over-taxation, increase their number, and render more efficient their instructions, the Board have adopted a plan, to raise \$100 annually for five years, on an average, in every pastoral charge pertaining to the field of the institution. Both their Theological Professors are engaged in the prosecution of this plan.

Your special attention is requested to the plan of endowing two Theological Professorships. You are aware that the primary object of the founding of this institution, was the raising up and sending forth of a pious

and educated ministry, to supply the wants of our destitute Church in the West. No tuition being paid for instruction in Theology, the Professors must be supported by the interest of funds devoted to that purpose. Having no endowment for this department, efforts were made to induce a number of our members in the East to support one of them, and the Society for the Promotion of Collegiate and Theological Education of the West, to support the other for five years, with the understanding, that during that time these Professorships should be endowed.

To accomplish this indispensable object, \$20,000 must be secured, until the time when our present sources of support shall cease. Of this sum, there is subscribed and paid about \$5,000. The plan adopted to secure the remaining \$15,000 is the following: to induce one hundred individuals in our Churches to pay \$100 each in five annual instalments, at 6 per cent. interest, until the principal shall be paid. Thus \$10,000 will be realized. The College Society voted the institution \$1,000 annually for five years, toward the support of its professors.

Now, how shall we urge upon you, in the brief space allotted to us, in this circular, the importance, yea, the necessity, of your taking a part in this work? Shall we remind you of the necessity of this institution? Have you not *seen* it in the desolations of our Zion? Have you not *heard* it in the wailings of the destitute in the West? And have you not mourned over our losses as a Church, for the want of it years ago? Must we recall its past history, tell you of its difficulties, recount its discouragements, narrate its afflictive providences, and describe the sacrifices made for it, in order to arouse your sympathies, and draw forth your helping hand? Need we turn your eye to the page of the history of its successes, in educating the minds, cultivating the hearts, and directing the lives of the many precious young men who have received its instructions? Follow those who have gone forth, to preach the gospel at home and in heathen lands; those who are engaged in instructing the youth of our country; and those who have devoted themselves to the various useful pursuits of life, and estimate the good which the institution is accomplishing through them!

Need we attempt to convince you that it is the hope of a large portion of our Church in the West? that without it we cannot develop our educational material, nor improve our people intellectually, nor supply our pulpits with educated and devoted ministers, to elevate them religiously, and that its success depends upon the response which is given to the different calls we are now making? Dare we not hope that one hundred men can be found, who will respond to this call, and unite in endowing one Theological Professorship, and thereby save the one-half of the endowment of another? If *MANY* individuals in other denominations endow Professorships *ALONE*, and if single congregations do the same, can it be possible that there are not one hundred individuals in *ALL* our congregations who will endow one *TOGETHER*? And while in other Churches, *MANY* individuals contribute to Colleges and Seminaries, by thousands and tens of thousands, are there *NONE* in ours who will begin to give by scores and hundreds?

The first effort to procure funds was made in Springfield, and resulted in a subscription of \$5,000, to be paid in five annual instalments with interest. The plan for raising \$100 annually for five years in each pastoral charge connected with the Institution, has been successfully prosecuted, and this amount, on an average, secured in each charge which could be visited. The plan of procuring one hundred individuals

to pay \$100 each, in five annual instalments, with interest, for the endowment of one Theological Professorship, has been carried forward with encouragement, and forty names secured. The amount subscribed in all these efforts is about \$18,000.

"We were much encouraged," say the Professors, "by the response made by the Society to our request, and the thanks of the Board and Faculty are hereby gratefully tendered. Our efforts on our field of operation have likewise tended to encourage us; and, upon the whole, we can thank God, and take courage in the continued prosecution of our work."

Seminary of the German Evangelical Conference of the West.

The following communication was addressed to the Directors of the Society:

GENTLEMEN:

The time of the annual meeting of your Board is approaching, and we therefore hasten to give you a true report of the present state of our Seminary. We are very grateful for the considerable assistance rendered to us by your Society. The aid we have received from the Christian benevolence by your agency was not of little importance to us, and we know not what we should have done without it, unless the Lord had raised us other helpers. Our feeble faith has been strengthened, and we feel much encouraged, for the Lord has brought us hitherto. There is at present but one professor for the Theological department, since the other, who had no salary, accepted a call as pastor of an Evangelical Church in a very destitute part of this State. Professor Binner, whose salary is but three hundred dollars, teaches five hours a day, besides preaching now and then in the neighborhood. As it is impossible for him to perform all the labors, and no advantage for the students if he must do so, we have taken the necessary steps to elect another professor, and of course, additional salary is to be provided for.

In the course of this year two students received ordination, and entered the field of labor, where we could employ *many* faithful laborers if we had them. The President of the institution gives to all the students the testimony of a very good character, that they are, with hardly an exception, pious young men, most all of them giving evidence of a change of heart. Their zeal and industry is commendable, and the success in study is in general very encouraging. They sustain, also, some Sabbath schools in the house and in the neighborhood.

The financial state of the institution is less discouraging than it was last year. On the first of June we were indebted for \$1,800, making an increase of \$200 since last year. You see that, even with your important help, we have failed to meet our current and extraordinary expenses. However, we hope this debt will be paid off by the first of January, 1853; for Mr. Bigelow, of New-York, who feels a great and warm interest in the spiritual welfare of our countrymen, has kindly offered to us a donation of \$500 to pay our debts, if we will bring up the balance at the close of this year. And we hope we can do so. Almost every member of our synod has pledged himself to raise a certain sum from his people to release the institution from its whole debt. But for the present financial year we

need absolutely \$1,500 to meet the current expenses for salary, board, clothing, etc. The resources of the institution are very limited and small. We have no endowments of professorships, no funds, no lands, no regular income except the compensations for board, which will be \$200 this year, and the small proceeds of a religious monthly paper; besides this we must claim the charity of our poor churches and friends of the kingdom of God. In reference to this, we made an appeal on them to make up a general collection at the anniversary of the Reformation for the benefit of our house, and we succeeded, for the receipts for the benefit of our house from the churches and friends were, the last financial year, about \$900. We rejoice in stating to you that the interest of our people in our cause is increasing, notwithstanding we have to go through honor and dishonor—through evil report and good report. Many feel the demoralizing influence of atheism and vulgar rationalism, that the eternal truth of the Gospel alone can save this generation from ruin—that they must have it preached and taught; they further feel the want of ministers to organize churches and to supply vacancies, and they become convinced by and by, that the best, if not the only way, of obtaining faithful ministers for this and future time is by supporting a Theological Seminary.

Thank God, four students of our house labor already among the Germans, who give evidence of the blessings and usefulness of such an institution, and this will increase their zeal in supporting it. We desire to redouble the number of students, but it is the Lord who alone can inspire young men to devote themselves to the work of the ministry, such as have faith in Christ and love to him. Such we want very much for the rapidly increasing German emigrant population, desiring to bring thousands of them under the influence of the blessed Gospel. But, alas! few are the laborers, and our number is insufficient to provide for them. Even if a brother receives a call to another organized church, we hardly can fill up the vacancy, for our only recourse for the present is our Seminary, as we cannot look to Germany, but must almost depend upon our own American institutions.

You surely feel with us, to be highly necessary to pray that it may please the Lord to give us success in our own work, that our institution may prosper, and that we may see many faithful ministers trained up in it, who become a blessed instrument in the hand of God to lead many sinners to Christ Jesus our Redeemer, and who make resistance to atheism and wickedness by preaching Gospel truths.

But we are obliged to ask a continuance of your patronage, and to renew our application for an annual aid. We have stated already that the estimate of expenses for the present financial year, ending the 31st of May, 1853, is \$1,500, not including the salary of another professor, whom we are anxious to obtain. The appeal on our people to obtain contributions to pay off our debt, very probably will lessen their donations for our current outgoes this year. While we endeavor to make it a duty to our churches to support this institution, we feel, however, that we are not less directed by Providence to your benevolence. We must be modest in our desires, for you have different other colleges under your care, who claim your aid, but we beg you to consider that our institution is still in its infancy, being the youngest of the colleges under the fostering care of your Society. If you ask, what is absolutely needed from your Society? we are tempted to say, boldly, we want an increase of aid, considering what our wants are at this time, and because we hope to gain another professor soon. But we leave it to the Lord, who has shown his mercifulness so gloriously to us, to direct you in reference to it, trusting that you will deal with our institution like a kind and tender mother, who fosters her small-



eat and weakest child with the greatest care, because it wants it the most.

We finally remark, that the Board has found it advantageous to buy from Congress eighty acres of land joining the college-ground, to secure for the institution timber and fuel. By the liberality of Mr. R. Bigelow, we received a new printing press for the use and benefit of the seminary; and the same gentleman has offered \$500 to erect a house for the press and lodgings for the printer. We are at work already, but we thought it good to build a dining-room, kitchen, etc., in the same house, to gain room in the seminary building itself, but in doing so, we are obliged to borrow a few hundred dollars again, for building is very expensive where the seminary is located—a fact which you will please to consider also, when you make your appropriations.

Measures are taken to make application for a charter from the State at the approaching session of Legislature, which we doubt not will be granted.

By the Board of Directors,

LEWIS E. NOLLAN, *Pres.*

A. BALTZER, *Sec'y.*

Revivals and Concert of Prayer.

In five of the eight Colleges aided by the Society, there have been, during the year, more or less hopeful conversions, and in some of them revivals of great interest. The President of Beloit College writes:

Agreeably to your request, I give you the following brief account of the season of special religious interest enjoyed in our college last spring. The good influences of the Spirit were clearly manifested on the day of the college-fast in February. The various religious exercises of the institution had been previously marked by an interested attention, and the weekly prayer-meetings of the students were well sustained. Some indications of revival had also appeared in the Presbyterian church in the village. The way had, no doubt, been thus silently preparing for the work that followed.

The services of the day of fasting consisted of a prayer-meeting at the college chapel in the forenoon, and a general meeting for prayer and conference at the Congregational church in the afternoon. Both exercises were well attended by the students and church members from the village. In the evening, the churches had their regular weekly prayer-meeting. A deep solemnity pervaded all the meetings. Earnestness in prayer and humble fervor in exhortation attested the presence of the Holy Ghost; impressing Christian hearts with a sense of need, and of responsibility with respect to the salvation of souls. The feeling thus originated was deepened as days passed on. It appeared in the prayer-meetings both of the students and of the churches, especially of the Congregational church. Some were soon found anxious and inquiring the way of salvation. Not many days after the fast, Mrs. Merrill, the principal of the Female Seminary in the village, died. This event came in with other things to increase the religious interest, especially on the part of the young of both sexes. In view of these circumstances, the number of meetings in connection with the Congregational church was increased, and for four or five weeks nearly every evening was occupied with some religious service. The work was still and quiet, unmarked by any excitement, and never as general as was

desired, but the results were, I believe, for the most part genuine and precious. For some time few of the impenitent, except members of the college or of the female seminary, were interested. Some others were afterwards included. There seemed no abatement of interest until the close of the term in both the institutions, and the meetings were quite well sustained until the end of the vacation. The good influence was felt, indeed, through the whole of the summer term, though I think no conversions took place after the close of the vacation.

Just before the separation at the close of the spring term, an incident occurred of special interest to the members of the college. It was the death of one who had been for a little time a member of the freshman class, who about a year before, while in the preparatory department, had first found hope in believing on Jesus. He was a young man of more than common ability and promise. Compelled by sickness to leave the class, soon after joining it, he went home to linger two or three months and then die. In the midst of the revival, when the students were about to separate, the news of his death came. His loss was sincerely mourned, for he was a youth to be esteemed and loved, but the affliction was relieved by the bright evidence he gave that his hope was not a delusion. Such testimony to the value of a Christian hope, as well as to the uncertainty of life, came with might to affect the minds of his fellow-students.

The result of the work, so far as the college was concerned, was the hopeful conversion of eight or ten of the students, and the evident elevation of the tone of piety in the institution generally. We have occasion for devout gratitude to God for this refreshing visitation, and to him be ascribed all the glory. I think we may safely recognize, in connection with it, a fresh testimony to his faithfulness in answering his people's prayers, and a fresh illustration of the value of the college-fast as an occasion to call forth the fervent prayers of Christians in behalf of our literary institutions. It may be a question whether a day earlier in the season is not preferable to that now observed as a fast. The spring vacation comes on too soon after it, and the best part of the winter is passed before it, as it now is.

Marietta College.

One of the Professors writes:

Our last senior class numbered nine. Five of these were professors of religion. The remaining four became deeply interested, and at the time, all were considered as hopefully pious. One, however, was at no time very decided, and probably would not now regard himself as a pious man. The three others are all men of talents, and will wield an extensive influence if God spares their lives. We hope they will all become ministers of the Gospel. There were five others, who were subjects of the work, and still others who were a good deal affected. God seems to have given an earnest spirit of prayer to many of his children. In connection with a series of meetings held in Harnar, by the Rev. Messrs. Wickes and Gould, the attention of several was arrested. The concert of prayer was a day of deep and solemn interest. Rev. Mr. Kingsbury, of Putnam, was with us on that and several preceding days, and his labors seem to have been attended with a blessing, even to some who were not connected with the institution. We trust this work of grace is not yet finished. O that our churches would remember the source from which they are to be supplied with men, furnished in head and heart for the work of the holy ministry,

and be more earnest in their cries to God for the descent of his Spirit upon our Colleges.

Illinois College.

The President of this Institution furnishes the following information :

There is nothing in the religious history of the College for the last year which is very striking; there was no general revival. A goodly number of our students are earnestly and consistently pious. The weekly prayer-meeting is attended by them with great regularity, and with the happiest results; and during a large portion of the year there was pleasing evidence that religious truth was exerting more than ordinary influence over the minds of a considerable number of the students.

During the year a few were hopefully converted to God; some during a season of religious interest in the village, and others at a time when there was no peculiar interest felt except in a small circle of religious students.

I cannot state the number with accuracy, till a little more light shall be thrown upon the question by their fruits. We can speak of two with confidence, and we have hope for others.

Knox College.

The President writes :

We enjoyed last winter, for the fourth time in six years, a most precious revival in our College and village. Four young men in the College course have united with the Church, and an equal number have professed hopes in Christ, who have not yet united themselves in covenant with his people. Six or eight in the preparatory class, and from forty to fifty in all the Departments of the Institution, were hopeful subjects of the work. Its most interesting features were seen in the deepened and enlarged experience of some who had backslidden from God.

*Iowa College.*¹

"We trust," says one of the Trustees, "that the good hand of our God has been upon us. His presence has not, indeed, for the past year been in marked power among the students, and yet his presence has been there. The decided religious interest in the Institution continues strong, and constant, and steady. The daily prayer-meeting has been regularly sustained. Indeed, we think the religious influences thrown around the young men are peculiarly favorable. We trust the College will be for the birth-place of souls, as well as the training of those already born into the kingdom."

Wittenberg College.

A season of special religious interest has been enjoyed in this Institution. From information derived from Prof. Conrad, it appears that early in January special efforts were made

by preaching, prayer, and conversation among the students. The Spirit of God accompanied these means with saving power, and eleven most promising young men were hopefully converted. The state of piety in the Institution was greatly improved, and the ministry will receive valuable accessions to its ranks.

As it may serve to awaken increased interest in the subject now under consideration, and inspire confidence in the people of God in regard to the efficacy of prayer for this specific object, we give the following brief notices of revivals in other colleges than those aided by the Society, and which were published within a few months of the concert.

1. *Jefferson College, Pa.* "Between fifty and sixty have expressed hope in Christ, and others are anxiously inquiring the way to Zion."

2. *Centre College, Ky.* "Many signs of a season of blessing had been observed by those who looked for such things amongst the members of the church and others, both in the college and congregation previous to the communion on the third Sabbath in March; and on that day five were admitted on examination, two of them students, and one or both but recently awakened to earnest inquiry.

"Yesterday the communion was again administered, when ninety-eight stood up together to profess their faith in Christ, and their hope of his salvation. Many more, no one knows how many, have expressed themselves as indulging the same hope; many more are still anxious to know the way of life; and there was scarcely a human being in the whole mass of earnest listeners from evening to evening who did not manifest, more or less, a deep and solemn interest in the matter of their personal salvation.

"The chief accessions are from the youth of the congregation and the college, who have been objects of prayer and gospel instructions for a long time. About forty of the students of Centre College have thus far united themselves to the church; others stand prepared to do so as soon as they hear from their parents; and others are still struggling and praying for light to lead them to pardon and peace. Some, perhaps, are trying to shake off or sin away the deep and serious impressions made upon them during those days and nights."—*Pres. Herald.*

3. *Oglethorpe University, Ga.* "About twenty of the students have professed conversion. The last Thursday in February was observed as a day of prayer by the faculty, students, and citizens. A special prayer-meeting was held at night by the pious students. At this meeting an extraordinary influence descended upon the company, and they were all, saints and sinners, melted into tears."—*Southern Presbyterian.*

4. *Miami University, Ohio.* "There is a good work going on at Oxford, which commenced in the village, and is now extending in the town. Professors of religion are revived, backsliders are reclaimed, and from forty to fifty in the college and town (the majority in the college), are either rejoicing in hope, or anxiously inquiring. Some of the students who have become subjects of the work, attend the Associate Reformed and New School churches. There is quite a large number of pious young men in the Institution.

"An interesting circumstance connected with the revivals in Oglethorpe and Miami Universities and Centre College is, that they began nearly simultaneously with the concert of prayer for colleges."—*Pres. of the West.*

5. *Wesleyan University, Middletown, Conn.* "There appeared strong tokens of the presence of the Holy Spirit on the day set apart for fasting and prayer for colleges, and they have since multiplied. Some backsliders have been reclaimed; pious students have been strengthened; and a few hopeful conversions have taken place."—*Congregationalist*.

6. *McKendree College, Ill.* "In March last a revival had been for some time in progress in that Institution, and had extended to the people of the town and vicinity."

7. *Genesee College, N. Y.* "I beg leave to state to the praise of God's glorious grace, that we now are in the midst of a powerful revival of religion among the students in the college and seminary. Scores are anxious, and many have been converted. The work, from present indications, promises to become, for extent and power, much like that of the last winter. Let our praying friends abroad continue to remember us, that the revival spirit may never depart from these institutions, and that no term may pass without witnessing more or less of God's saving power among the unconverted."—*Correspondent of Northern Christian Advocate*.

8. *Howard College.* The President of Howard College, a Baptist institution in Alabama, states that twelve of the students have been converted during a period of religious interest, and fifteen or twenty of the pupils in the Judson Female Institute.

9. *Wakeforest College.* "We learn that the Wakeforest College, under the direction of the Baptists of North Carolina, is now in a flourishing condition, with near one hundred pupils; and arrangements for its endowment are in active progress. The college enjoyed a powerful revival a month ago, embracing all the higher classes, and having but nine (Freshmen) unconverted out of the whole college. Twelve in the whole, a number hardly exceeded in any other year since the observance of the annual concert for colleges.

"It is to be hoped that a large number of these converted young men will consecrate themselves to the Christian ministry when the demands for candidates is so urgent and the supply so inadequate."—*N. Y. Recorder*.

10. *Waterville College.* "We learn from private sources, that the work of grace mentioned in our last issue as having commenced in this place, continues with increased power and interest. Something like twenty-five students were hopefully converted during the month of April. The work commenced, apparently, immediately upon the observance of the concert of prayer for colleges in February last, and has now many features of very great interest."—*Reflector*.

11. *Lewisburg University, Penn.* Number of hopeful conversions unknown.

The number of institutions in which revivals have been enjoyed since the last concert of prayer, is believed never to have been exceeded in the most favored year of college revivals.

In view of these results, the editor of the *Congregational Journal* well says: "It cannot fail to awaken the most lively gratitude of every Christian bosom, to learn that God has not forgotten to be gracious to the Academies and Colleges of our country. Again, while the Churches were assembled on the Annual Concert, to pray for them, God heard, and, almost before they asked, he answered. The results of the College Concert, furnish the most striking illustrations of the power of prayer which are to be found in the modern records of the

Church. We may also see the method by which the destitute Churches are to be supplied with Pastors, and the heathen with Missionaries. Revivals in Colleges and lower Seminaries of learning will do the work." At the last Concert of Prayer for Colleges in Boston, it was stated, that during the last ten years, 600 young men had been converted in connection with New England Institutions. Facts authorize the belief, that a much larger number than this, in all, have been converted in connection with the Institutions at the West that are aided by the Society.

A member of the Prudential Committee of the American Board, who has recently visited the Indian tribes, says: "Our Colleges are remembered in their prayers. Missionaries have been waked up before day by youth praying for a blessing on Colleges and Schools."

Great good may result from securing the resort to Institutions of learning of young men already pious; and so far as Education Societies have contributed to this result, their influence has been eminently salutary. But it is questionable whether undue reliance has not been placed upon this method of correcting evil at our Colleges, and of purifying streams which flow from fountains regarded by some as *necessarily corrupt*. This, at least, is influence *superinduced*, and however important it may be as an *auxiliary*, yet the true and great idea, no doubt, is to have all arrangements and appointments such that, with God's blessing, the *fountains themselves* may be kept pure, and consequently, in all their outflowings carry a fertilizing and saving influence over society.

A benevolent individual, deeply impressed with the importance of the Concert of Prayer for Colleges, has placed at the disposal of the Society one hundred and fifty dollars, to be offered as a premium for an essay that shall in the most successful manner unfold the subject, and press it upon the attention of the Churches. These revivals are the true glory of American Colleges, and they present them in striking contrast with those of the Old World. The Rev. Dr. Baird, in a history of German Universities, published in 1838 in the Quarterly Register of the American Education Society, uses the following language:

It is greatly to be lamented that so little decidedly religious influence is exerted upon the students by the professors in the German universities. Indeed, it is to be feared, that by far the greater part of the professors themselves care but little about religion. They have got beyond Christianity, which many of them class with the religious systems of antiquity, which time has abolished. In one of the most distinguished universities of all Germany, out of some sixty professors, regular and irregular, not more

than fifteen or twenty are at all in the habit of going to any church whatever. Very few of even the professors of the Theological departments ever pray in their classes. Many of them are only laymen. I was utterly astonished, when attending the lectures of some of the professors of Theology, who are reputed to be orthodox, to find that they commenced and ended their lectures without a word of prayer. There are, however, such men as Professor Tholuck, who take the deepest interest in promoting real piety among their pupils. *O si sic omnes!* In this most important respect, our American colleges, theological schools, and academies, have infinitely the advantage over the German universities and gymnasia.

ARGUMENT FROM HISTORY.

The perpetual co-existence and the intimate union of Christianity and learning, are facts which lie upon the very surface of human history. And it is no less obvious that the former is the great fountain-head of the latter—that the wants of man, as a moral and religious being—wants growing out of his relations to God and eternity, are the unfailling source of intellectual activity, and that here is the origin of those influences which from age to age sweep over the surface of human society, and so stir its depths as to furnish perpetual security against universal stagnation.

As Christianity is a religion of light, it follows from the very nature of the case, that *teachers* qualified to unfold its doctrines, and devoted to the enforcement of its truths as the business of life, would be among its primary and perpetual necessities. And if we follow down the current of history, it will be found that the leading and most effectual method adopted by the church in different ages for meeting this great want, has been the establishment of institutions of learning. As the Society is engaged in a similar work, it may serve to give an impulse to our enterprise, if we glance at the teachings of history in respect to this point.

To ascend the current no higher than the days of Samuel, we may there start with the schools of the prophets, whose existence connects with the notable age of sacred lyric poetry among the Hebrews. The influence of these schools was felt over the whole period from Samuel to Malachi; and if the place of instruction and the place of worship had not become absolutely identical, they were so blended, that through them religion and learning, hand in hand, reached the Christian era. The Great Teacher, among his first works, established a school in which he could instruct those who should proclaim the Gospel after his ascension; and when they were prepared, he said, "Go ye, and teach all nations." But any given gene-

ration would soon finish their work, and sink into the grave. Provision, therefore, must be made to keep up the succession, and a succession, too, constituted by men who had not the privilege of sitting personally at the feet of their Divine Master, nor were qualified for their work like the Apostles and their immediate successors, by supernatural gifts.

Whether or not the opinion of Mosheim is entitled to credit, that the apostles of Christ undoubtedly both set up for themselves, and directed others to set up seminaries, in which young men devoted to the sacred office were taught whatever was necessary to qualify them properly for it, there is clear evidence that, before the close of the second century, a regular Theological School was in successful operation at Alexandria, and which, for more than two hundred years, exerted a prodigious influence throughout the Christian church. This shows how early the Church felt the need of regular and established institutions for the training of her ministry. "We may reasonably conclude," says an able writer on the Catechetical School at Alexandria, "from history and the analogy of Divine Providence, that those miraculous qualifications which, during the Apostolic age, God granted to those whom he would put into the ministry of his word, were gradually withdrawn, and that then the Church found herself assaulted from without by all the learning and subtlety of heathen philosophy and of Jewish envy, and from within by a swarming host of heretics. To meet the power and craft of such assailants, learning and skill, as well as glowing piety, were demanded." This school at Alexandria was taught by a succession of such men as Pantænus, Clement, and Origen—men distinguished for learning, science, and piety. In the quaint language of an ancient writer, "multitudes renowned for learning and piety, issued forth from it as from the Trojan horse, and applied themselves to the blessed work of the Lord in the 'churches of the East.'"

Other schools, similar to that at Alexandria, are known to have existed in the early days of the Church. One was founded at Cæsarea about A. D. 290, and furnished with a library; another was founded at Antioch by learned presbyters; and another at Edessa about A. D. 360; and also at various places throughout the Eastern Church, and in the West, as at Rome and Carthage. In the fifth century, by the express orders of Charlemagne, schools connected with cathedrals were erected in each diocese, where those youth set apart for the service of Christ received a learned and pious education. In the sixth century schools were extensively established in connection with convents. One of the most celebrated of these was the Convent of Iona, situated on a small island of that

name, on the western coast of Scotland, established by Columba, who, with twelve other monks, removed in the year 563 to that place from Ireland. This convent was an extensive Theological Seminary and Missionary School, and notwithstanding its title, was hardly more monastic in its character than are the colleges and seminaries of the present day. From this institution, preachers were sent to England, Ireland, Scotland and Wales, and they even crossed the channel and carried the light of the Gospel into Belgium and Germany. Not less than a hundred similar institutions, modeled upon that of Iona, were said to have arisen in different parts of Britain, in which missionaries and ministers were also trained.

"These schools of the ocean," says the North British Review, "preserved the knowledge of the true religion and of education till the period of the Lollards and of Wickliffe." Eventually, both the cathedral and conventual schools were discontinued and succeeded by universities, in most of which were chairs of Theology. The University of Paris was originally established for the education of youth in theology, and for several centuries was designated as the "First school of the Church." The feeble beginnings of Oxford are perhaps traceable to a monastery founded early in the eighth century, and dedicated to the Holy Trinity. Cambridge seems to have had its origin about the year 1109, in the efforts of certain monks who hired a public barn, and commenced the business of instruction, and soon drew together a great number of scholars. Germany possessed no universities till the middle of the fourteenth century, and from that time down to the Reformation, they were founded only by Papal authority. Professors and students were regarded as ecclesiastics, and all that related to the subject of education appeared to have a special connection with the clergy. In the several universities which arose between the ninth and sixteenth centuries were most of the early reformers educated, and in many of them held professorships; e. g., Wickliffe at Oxford, John Huss at Prague, Luther and Melancthon at Wittemberg, Martin Bucer at Strasburg, and subsequently at Cambridge, and John Knox at St. Andrews. The Assembly of Divines were educated at English universities, and the forty-seven translators of the English Bible were chiefly professors and divines from the universities of Oxford and Cambridge. France made ample provision for the education of her ministry, and had no less than five universities.

It is an interesting fact, that within three years after the Act of Uniformity was passed, by which more than two thousand faithful ministers were ejected from their livings, and

could no longer be admitted to the universities, the first academy of the Dissenters was commenced, and the same method of training up a ministry for their churches has continued to the present time.

But we have followed down the current of history beyond the point when it branches into the New World. If now, we turn back to that point, and follow it into the wilderness, we shall find similar results. "The primitive Christians," says Cotton Mather, "were not more prudently careful to settle schools for the education of persons to succeed the more immediately inspired Apostles, than the Christians in the most early times of New England were to form a college, wherein a succession of a learned and able ministry might be educated." When they laid the foundations of Harvard, it is supposed there were in the few villages of Massachusetts and Connecticut, forty or fifty of the sons of Cambridge University, in England, which would be one for every two hundred or two hundred and fifty of the inhabitants. And the sons of Oxford were not few. "The institutions of Massachusetts," says Bancroft, "were the exact counterpart of its religious system. Calvinism invoked intelligence against Satan, the great enemy of the human race, and the farmers and the seamen of Massachusetts nourished its college with corn and strings of wampum, and in every village planted the free school." Something more than sixty years afterwards the foundations of Yale were laid, "from a sincere regard to, and zeal for upholding the Protestant religion, by a succession of learned and orthodox men;" and the same work from these feeble beginnings has spread as the nation enlarged, till our colleges of every description number one hundred and twenty, and our Theological Seminaries forty-three. So also, when we unite to evangelize the heathen world, we find at once that learning must become the handmaid of religion, and that if we would give power and permanency to this work, the institution of learning for the spread of intelligence, and the training of a ministry, must be planted side by side with the Church.

The rapid sketch now presented conclusively establishes the positions already assumed, viz.: that in every age Christianity and learning go hand in hand; that the former creates the necessity for the latter, and constitutes the living fountain from which it perpetually flows, and that *teachers* qualified to unfold the doctrines and enforce the truths of Christianity are among its primary and permanent necessities. It also places in a very vivid light the great fact, that in order to provide such teachers the Church has found it indispensable, in every land, to plant institutions of learning, in which they could

be trained, and that to this necessity we may trace the leading influences which have filled Christendom with universities and colleges.

CONCLUSION.

Our argument, then, is a plain one. The swarming millions of the West must have the Gospel, or woe will be to the nation. The leading agency in *carrying* the Gospel must be the *living ministry*. An evangelical and *educated* ministry alone can meet the wants of the Church and the exigencies of the age. Such a ministry can only be *provided* by planting institutions of learning, furnished with such endowments and facilities as shall reduce their scale of expenses to the student to the smaller portion—not to say a mere fraction—of the actual cost of instruction. In no portion of the West has this work been completed, and over vast regions it is yet to be begun. But it is sure to accumulate with a rapidity that will outrun all possible efforts for its accomplishment. A single fact, out of thousands which might be cited, will show how vast is the scale on which physical development is proceeding at the West. It was but yesterday, that for the first time, the thunder of a railroad train was heard beyond the Alleghanies, and yet it is estimated that the railroads at the present time in the Valley States north of the south line of Kentucky, which are either completed, or in such a state of forwardness as to render their completion inevitable, will absorb TWO HUNDRED AND FIFTY MILLIONS OF DOLLARS. The future of this one system, traced on to the Pacific, who can estimate?

We may know, however, from what is now transpiring, that vast regions will be thrown open to settlement with a rapidity that will bring within the compass of a single generation, demands that a series of ordinary *centuries* would hardly produce. The foundations of the oldest of the institutions that have been aided by this Society, were laid on the eastern borders of the Great Valley some twenty-six years since. Now a voice comes to us from the shores of the Pacific, asking aid in establishing a similar institution in the wilds of Oregon. Another twenty-six years will not pass before the intermediate space will be dotted with institutions; at least, it *must* be so if the intellectual and moral developments of the nation maintain any sort of harmony with the physical. There is, however, some relief to the oppressive sense of the inadequacy of our available means, which comes over the mind. It is found in the fact, that the very facilities for intercommunication through which this wondrous expansion is produced, bring such dis-

tant points into proximity, that a fewer number of institutions are needed in order to meet the wants of a given population. It is well known that the remoteness of Cambridge from the colonies of New Haven and Connecticut, and the difficulties and perils involved in a journey thither, was one of the causes which led to the establishment of Yale College. Cambridge and New Haven were then less accessible to each other than will soon be true of Boston and San Francisco. This is a fact which must be constantly kept in mind, if we would judiciously employ present resources, or act with a wise forecast in respect to the future. Still, the young empires of the West must have numerous institutions of their own. We might as well undertake to transport the products of their illimitable wheat fields to the Atlantic States, to be manufactured into flour and returned; as attempt to supply their vast educational wants by transferring in sufficient quantity to the venerable seats of science in New England, raw material in the shape of mind, to be trained and thrown back to meet their entire intellectual demands. Our work, then, is as obvious as our argument is conclusive and cogent. Through every opening of Providence we cannot but hear the Great Head of the Church exclaiming: **LIFT UP YOUR EYES AND LOOK ON THE FIELDS** not only that are **WHITE ALREADY TO THE HARVEST**, but upon those which are yet to be prepared and sown, and where **BOTH HE THAT SOWETH AND HE THAT REAPETH MAY REJOICE TOGETHER.**

In behalf of the Board of Directors,
THERON BALDWIN,
Corresponding Secretary.

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Lenox, Mass., Mrs. Twining \$10;		" " " Chapel-st. Ch.....	44 00
A. Belden, \$10; Legacy, \$65; S.		" " " College-st. Ch.....	45 00
Belden, \$35; W. A. Phelps, \$15;		" " " Yale College.....	80 00
Mrs. Williams and daughter, \$10;		" " " Howe-st. Ch.....	26 00
Mr. Taft, \$10; O. Peck, \$10; G.		Newark, N. J., 1st Pres. Church, of	
W. Peck, \$5; A. Washburn, \$5;		which \$10 by P. H.	
Mrs. Ives, \$5; others, \$30; in full		Porter, in part to	
of \$400 for a permanent scholar- ship in Wabash College.....	210 00	cons. B. B. Porter	
Le Roy, N. Y.....	12 74	L. M.....	186 87
Livonia, N. Y.....	35 38	" " 2d Pres. Ch., of	
Litchfield, Ct., Miss Mary Pierce for		which \$30 by Miss	
tuition of Student in		Jane Ward to cons.	
Wittenberg College,		Rev. Joseph Few.	
preparing for the		Smith L. M.; and	
ministry.....	25 00	\$30 by Mrs. Mary	
" " "a Friend," for same		Condit, to cons. her.	
object.....	25 00	self L. M.....	135 00
" " collection.....	12 73	" " 3d Pres. Ch., J. N.	
Lockport, N. Y., Pres. Ch.....	46 00	Rankin, \$10; Isaac	
Lowell, Mass., 1st Ch.....	69 54	A. Ailing, \$15, for	
Londonderry, N. H., of which \$10		Wittenberg Col.;	
in full to cons. Francis D. Ander- son L. M.....	26 00	H. Ailing, \$5; Rev.	
Long Meadow, Mass., Ladies' As- sociation, \$13 37; Gentlemen's,		W. Bradley, \$10..	40 00
\$16 75.....	30 12	" " Park Ch.....	15 14
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Rev. D. S. Brainerd L. M.....	42 00	" " A friend, for Cent.	
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Marblehead, Mass.....	143 95	for Endowment	
Manchester, Ct., to cons. Rev. J. T.		Fund of Marietta	
Perkins L. M.....	40 45	College.....	1000 00
Mansfield Center, Ct., by Rev. A. S.		" " Bleeker-st. Ch.....	319 00
Atwood.....	17 00	" " " Ladies'	
Manchester, England, A. S. Thorn- ton.....	25 00	Association.....	124 00
		" " Spring-st. Ch., for	
		Cent. Am. Soc.....	138 10
		" " 14th St. Ch.....	128 68

New-York City, Carmine-st. Ch...	\$57 00	Nunda, N. Y.	\$39 75
" " Pearl-st. Ch.	56 52	Oakham, Mass., in part to cons. Rev.	
" " Broadway Tab... ..	30 00	J. Kimball L. M.	15 01
" " Moses H. Baldwin		Ogden, N. Y.	14 61
for Endow't Fund		Orange, Mass., Rev. Mr. Jones ..	1 00
of Marietta Col... ..	500 00	Oswego, N. Y., Ladies' Education	
" " H. C. Bowen.....	100 00	Association	36 79
" " Rev. E. R. Fair-		Owego, N. Y., Pres. Ch.....	46 23
child, D. D.....	20 00	" " Cong. Ch.....	6 28
" " N. E. James.....	25 00	Palmyra, N. Y., Edward C. Wilder,	
" " Rev. J. Spaulding	20 00	in full to cons. himself L. M.....	10 08
" " Misses M. and L.		Penn Yan, N. Y., Pres. Ch.....	40 96
Green, in part of		Perry Centre, N. Y.....	8 50
a L. M.....	5 00	Perry Village, N. Y.....	10 09
New Britain, Ct., North Ch., to cons.		Peacham, Vt.....	22 00
Dea. Marton Judd		Pelham, N. H., by Mrs. Sarah Ham-	
L. M.....	35 00	blett, in full to cons.	
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Stanley.....	10 00	" " Miss Abiah Cutter in	
New Marlboro, Mass., Mrs. Oliva		part to cons. her-	
Fairbank, for tu-		self L. M.....	5 00
ition of student		" " others	39 50
preparing for min-		Pembroke, N. H., in part to cons.	
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College	100 00	Pittsford, N. Y.....	23 53
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Marietta Col-		Rev Mr. Warren L. M.....	34 25
lege	50 00	Plymouth Hollow, Ct.....	18 75
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Greenleaf.....	50 00	Prattsburgh, N. Y., \$30 92; Ladies'	
" " N. Church.....	83 00	Education Society, \$10 12.....	41 04
Newtown Corner, Mass.....	55 00	Providence, R. I., Beneficent Ch.....	108 50
Northville, N. Y.....	20 00	" " Benjamin Dyer,	
Norwich, N. Y.....	25 60	in part of \$100,	
" " J. Kershaw, Execu-		for tuition of stu-	
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ment	5 00	for the ministry	
North Brookfield, Mass., to cons.		in Wabash Col-	
Rev. Thomas Snell, D.D. and Rev.		lege.....	25 00
Christopher Cushing, L. M's.....	74 00	" " Richmond St. Ch.	133 49
North Branford, Ct.....	7 00	" " High-st. Ch.....	40 00
North Guilford, Ct., balance.....	5 08	" " " A. C.	
Northampton, Mass., Edwards Ch..	10 00	Barstow, in part	
" " 1st Ch.....	44 66	of \$100 for tuition	
North Haven, Ct.....	25 94	of student prepar-	
North Andover, Mass.....	20 00	ing for the min-	
North Adams, Mass., Congregation-		istry in Iowa Col.	25 00
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bash, Beloit, Wittenberg, and Ma-		rews for tuition	
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Brook Soc.)	18 62	Reading, Mass., Bethesda Ch.....	83 00

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 *Taylor, Rev. Oliver A., Manchester, Mass.
 Taylor, Mrs. Mary, Manchester, Mass.
 Taylor, Rev. Lathrop, Franconstown, N. H.
 Talcott, Horace W., Vernon, Conn.
 Terry, Rev. J. P., Weymouth, Mass.
 Tenney, Rev. Leonard, Jaffrey, N. H.
 Terry, Henry, Plymouth, Conn.
 Temple, Dea. Charles P., Princeton, Mass.
 Tenney, Hon. Jonathan, Methuen, Mass.
 Todd, Rev. John, D. D., Pittsfield, Mass.
 Tower, Levi, Fitzwilliam, N. H.
 Tobey, Rev. Alvan, Durham, N. H.
 Turner, Rev. J. W., Great Barrington, Mass.
 Tucker, Rev. J. T., Holliston, Mass.
 Thatcher, Rev. Tyler, San Francisco.
 Thayer, Rev. William M., Ashland, Mass.
 Thatcher, Isaiah C., Middleboro', Mass.
 Thompson, William C., Worcester, Mass.
 Thompson, Rev. Augustus C., Roxbury, Mass.
 Thompson, Rev. G. W., Dracut, Mass.
 Thompson, Rev. M. L. E. P., D. D., Buffalo, N. Y.
 Treadwell, Ezekiah D., Elmira, N. Y.
 Trowbridge, Deacon Otho, Newtown, Mass.
 Trowbridge, Rev. James H., Haverstraw, N. Y.
 Truair, John G. K., Brockport, N. Y.
 Valli, Rev. Joseph, D. D., Somers, Conn.
 Van Dorn, A., Stratteboro', Vt.
 Ward, Rev. James W., Abington, Mass.
 Ward, Dea. Henry S., Middletown, Conn.
 Wallace, Rev. Cyrus W., Manchester, N. H.
 Walley, Mrs. S. H., Roxbury, Mass.
 Washburn, Rev. A. C., Suffield, Conn.
 Ward, Miss Jane, Newark, N. J.
 Warren, Rev. J. P., Plymouth, Conn.
 Waters, Richard F., Salem, Mass.
 Ward, Rev. P. De W., Genesee, N. Y.
 Wellman, Rev. J. W., Derry, N. H.
 Weed, Rev. William B., Stratford, Conn.
 Wilder, Edward C., Palmyra, N. Y.
 Withington, Rev. L., D. D., Newbury, Mass.
 Williams, Henry J., Philadelphia, Pa.
 Williams, Rev. Francis, Bloomfield, Conn.
 Wilcox, Rev. S. E., Williamsburgh, Mass.
 Williams, N. W., Shrewsbury, Mass.
 Wimer, Rev. William C., Lockport, N. Y.
 Wood, Dea. Samuel, Ed. Lebanon, N. H.
 Wood, Rev. C. W., Ashby, Mass.
 Woolsey, Rev. T. D., D. D., New Haven, Conn.
 Worcester, Rev. Samuel M., D. D., Salem, Ms.
 Worcester, Dea. Samuel, Dracut, Mass.
 Worden, N. S., Bridgeport, Conn.
 Woodbridge, Rev. James D. D., Hadley.
 Woodbury, Rev. James Traak, Milford, Mass.
 Woodward, Dea. E., Newtown Corner, Mass.
 White, Rev. Morris E., Southampton, Mass.
 White, Mrs. Penelope B., Southampton, Mass.
 White, Henry, Esq., New Haven, Conn.
 Whiting, Samuel S., M. D., Dedham, Mass.
 Whiting, Rev. Lyman, Reading, Mass.

Whitcomb, Rev. William C., Stoneham, Mass.
Whitcomb, Mrs. Harriet L.,
Wright, Rev. Thomas, Wolcott, N. Y.

*Wright, Rev. Edward, West Haven, Conn.
Wright, Rev. Edwin S. Acworth, N. H.

ADDITIONAL.

Adams, Rev. G. W., Conway, Mass.
Atwater, Rev. Lyman H., D. D., Fairfield, Conn.
Barrows, Rev. William, Grantville, Mass.
Bissell, Edward C., Norwalk, Conn.
Bond, Rev. Alvan, D. D., Norwich, Conn.

Barnham, Rev. A. W., Ringe, N. H.
Blackington, William, North Adams, Mass.
Brainerd, Rev. D. S., Lyme, Conn.
Brown, Mrs. Cynthia, Ringe, N. H.
Bryant, Dea. Aaron, South Reading, Mass.

APPENDIX.

ADDRESSES AT THE NINTH ANNIVERSARY.

Professor Calvin E. Stowe, of Andover Theological Seminary, offered the following resolution :

Resolved, That this society, by aiding in the establishment on our great Western Home Missionary Field—of the higher institutions of learning under Christian influence, and with the leading design of furnishing an educated and evangelical ministry—is directly and most efficiently co-operating with other agencies in securing the evangelization of our country, and that *it deserves a position* in the systems of benevolence adopted by the churches which it represents *corresponding to the relative greatness* of the work which it is designed and adapted to accomplish.

The following sketch gives the substance only of the admirable and very effective address with which Professor Stowe sustained this resolution :

This society originated in a very pressing exigency. The institutions of learning which it has aided, have been saved from extinction by it, and other institutions are rapidly rising up to lay claim to its benefactions.

The various benevolent organizations, in the present era of the church, have all been called forth by exigencies, and they are not yet systematized and consolidated as they must be before they can properly be regarded as fixed in a permanent form. Changes in this respect are needed—and these must be effected by time and experience and Christian wisdom.

Without, then, discussing at all the particular form of operation which this society, to meet a particular exigency, at first adopted, or speaking of its permanency in this particular form, I would say a few words, in accordance with the resolution, of the necessity of the operation itself, of the permanency of the object as an essential element in the scheme of Christian beneficence.

The Christian church has always found it to be essential to her efficiency and stability of existence that she have access to, and to a good extent the control of, a full series of educational institutions from the lowest to the highest. In regard to this matter, she must never be behind the community on which she operates, but always in advance of it.

Experience has demonstrated the necessity of this in respect to all our foreign missions. Notwithstanding the doubts and hesitations of many good men, whether in our foreign missionary efforts we ought to go beyond the simple work of *preaching the gospel*, in the sense in which that phrase is commonly understood—experience has demonstrated the absolute necessity of maintaining on all our foreign missionary fields, a series of educational institutions in advance of the community on which they are to operate. The mission schools must be the best schools, the highest schools, accessible to the people for whom the mission labors.

In this, experience has taught us to follow the example of the primitive church. The apostle John, who outlived all the other apostles, when he saw that those who had received miraculous gifts were dying out in the church, and no more ministers thus endowed were to be expected, spent the last days of his life in establishing a theological school at Ephesus, that sound learning might stand in the place of the gift of tongues and other miraculous powers, as a means of defence and progress. Elementary schools in the churches existed at the very earliest periods.

Julian the apostate had been educated in the Christian schools, and he knew well what was the strongest bulwark of the Christian faith against an opposing world, after the miraculous gifts had ceased. Accordingly, when he came to the imperial throne and had determined to root out Christianity, he prohibited all Christian schools of a high order; he made it a penal offence for a Christian to learn or teach the classics, or philosophy, or any of the higher branches of literature and science. Thus he struck a more fatal blow at the permanency and efficiency of the Christian church than all the bloody persecutions of his predecessors; immense mischief followed his policy, brief as was his reign; and had he lived in power as long as Constantine, the whole Christian church, unless some special Providence had interposed, would have been very much what the native churches of Egypt and Ethiopia now are.

When any one of the series of educational institutions ceases to be accessible to the church, and drops out from her influence or control, it shows that the church is departing from her purity, or losing her hold on the people. During the middle ages, elementary schools for the common people ceased, because the church had ceased to care for the instruction of the common people, and had become a proud, ambitious, unspiritual, worldly organization.

The Methodists at first had no colleges—why? Because the Methodists in England, under Wesley, were not a church—did not profess to be a church—they were simply a society for the promotion of a revival of religion in the church of England, and the educational

institutions of the national church were their educational institutions. In this country, from the necessity of the case, they became a church by themselves; and though they endeavored to live here as they had done in England, they soon found it absolutely impossible—to maintain their church existence and influence, they saw that they must maintain colleges, and they do. What denomination is now establishing colleges with such rapidity and in such numbers?

So now in the West, the Cumberland Presbyterians, the Campbellites, the New Lights, the United Brethren, are all establishing colleges; for they see that they cannot live as churches, and have influence with men without them.

The philosophy of this is all very plain, and there is nothing in it mysterious or unaccountable. Christianity, in whatever form, to get a permanent hold must address itself to the affections through the understanding—and that church which takes the strongest hold of the understanding, *ceteris paribus*, will exert eventually the most powerful influence on society. There is no help for it—there is no fixing it otherwise.

Even piety itself, a revival of pure religion, when embodied in a community, if not well balanced in the understanding, in a very short time runs out into fanaticism or becomes utterly powerless—as was the case with some classes of the Pietists in Germany.

Representing the Christian church as a temple-edifice, these higher institutions of learning are the buttresses of its walls, without which they would be crushed down by the weight of the building; and just in proportion as you extend and elevate your walls and increase the size of your edifice, just in that proportion you must enlarge and strengthen your buttresses, or the greater the temple the greater the ruin.

It is said that such institutions are often perverted and turned against the designs of their founders. This is a mistake. Occasionally there is a temporary perversion; but only occasionally and not long at a time.

Harvard College is alleged as an instance of perversion; and out of all the respectable colleges in the United States, at least 120 in number, this is the only one which can be mentioned as an instance of perversion. One in 120 is certainly a very small proportion, and just enough of an exception to prove the rule. But look at the facts in regard to Harvard College. It has been in existence something more than 210 years, and for at least 150 years of that time it did answer the purposes of its founders—it did supply the country with an evangelical ministry; and now the power of the supposed perversion is already broken, and again the Spirit of God is already in the college, and soon the hearts of the fathers will be turned upon the children. Only one perversion in 120 colleges; and that merely temporary.

The same is true of most of the universities of Europe, founded by pious men. They have been in existence, some of them 500 years, and of the five centuries of their existence, they may have been perverted to rationalism and unbelief, some of them 50, some 75 years—

certainly not more; and now all of them are again returning, with more or less rapidity, to evangelical ground. What safer investment on earth?

In the mutations and fluctuations of opinion, perverted Christian institutions, founded in faith and prayer, after a while always come back purified and better than ever before.

Wittenberg University and Harvard College will yet be the nurseries of men who will preach the gospel with less admixture of human error, and set it in a clearer and brighter light than was ever done even by Luther and the Mathers. Have faith in God, ye doubters, and He will bring it to pass. Trust him, and He will so order his Providence that you will find you have been *fools and slow of heart to believe*.

The spirit of the founders of an institution is a permanent spirit, it never quite dies out, and is always ready to be resuscitated. The promise is not more sure to parents in regard to the training of their children, than is the Providence of God in regard to the pious founders of institutions of learning. We have been too apt to look on the dark side of the picture, to think of the few diseased spots and forget to remember the many healthy ones.

This, then, is the way to do *permanent* good, to *lay the foundations of many generations*—and is the effort, the labor, to be a *transient* one?

But why now for the first time is the church called upon to endow colleges?

The church professedly has always endowed the colleges, and it is only within the present generation that any systematic attempts have been made to establish the higher institutions of learning without the church—and these attempts have generally been failures. When the princes of the old world endowed colleges, they did it as members of the church, for the use of the church—they made them ecclesiastical institutions, and put them under the care of the church.

When our fathers established colleges, they did it in the same way, for the same purposes, under a like church control. The community was then all church—and as a church they put their hands to this work.

Now the church is separate from the state—now the church is more distinct from the world—and that is the difference between these times and the former in reference to this matter. If the church will have colleges, she must herself establish them.

The State of Ohio undertook to establish colleges without the church—she had a most magnificent educational endowment, as rich for her as Oxford and Cambridge for England—and if as carefully invested and husbanded, would in time have produced proportionately as large a revenue—but for want of steady supervision, the endowments were frittered away to almost nothing compared with what they might have been; and neither of her colleges has ever been of any practical efficiency, except while put under the special care of some religious denomination. This is the universal fact in regard to colleges and other institutions of learning.

The church, then, has got this work to do, or it will never be done; and in what spirit must she do it?

1. With a spirit of earnest, prayerful, bible simplicity, and trust in God, on the part of all who put their hand to the work. This spirit will always live in the institutions thus founded. Such was the spirit with which Franke and Canstein reared their great institutions at Halle—and the Spirit of God has always dwelt there—even in the darkest times there has been there a remnant according to the election of grace, and the souls of the saints have been comforted.

2. A spirit of wisdom, sagacity, and sound discretion. If a good man makes a mistake through lack of prudence, it is quite as mischievous as if a bad man made it. If a regenerate man eats too much, it hurts his stomach just as much as it would hurt the stomach of an unregenerate man. God does not reverse the laws of nature for the special benefit of blundering believers. Good men, then, must be careful to avoid mistakes in doing God's work.

3. Then, with a spirit of labor and thoroughness of research as to the locations, the character, and the probable future of the institutions which are to be patronized. No personal prejudices, no local rivalries, no party jealousies, should have any influence here.

4. With a spirit of truthfulness and liberality.

5. With the spirit of Christ and eternity.

Finally, with the spirit of the Lord as described in Isaiah xi. 2: *"The Spirit of the Lord * * the spirit of wisdom and understanding—the spirit of counsel and might—the spirit of knowledge and the fear of the Lord."*

ADDRESS BY PROFESSOR CONRAD.

Prof. Stowe was followed by Prof. F. W. Conrad, of Wittenberg College, Ohio, on "The Significance of the Germans in America." The Address of Prof. Conrad was characterized by a fervor and power which were highly significant in respect to the energy with which the German element in this country is at work, at least so far as Wittenberg College is concerned. The following condensed view of the leading facts and reasonings of the Address will give an idea of its spirit and scope:

One of the definitions of the word *significant* is the power of impressing the mind. The proper contemplation of the Germans in America will have this effect. The very names by which they were designated, and their earlier and later history, stamp them with importance. The emigration of such a people, for more than a century, to America—small in its beginnings, but increasing until it num-

bered a hundred thousand annually, cannot but impress the minds of those who can scale the summit of the mount of vision, and with the telescope of Providence, directed by history, look into the future of our native land.

THEIR SIGNIFICANCE NUMERICALLY.

By Germans we mean all who speak the German language in the United States, together with their descendants. Their emigration began more than a century ago, and was caused by the devastations of war, the convulsions of governments, the burdens of taxation, and religious intolerance in Europe; and by the blessings of peace, the security afforded by law, civil and religious liberty, the fertility of the soil, and the value of labor in America. Some estimate the number of Germans in the United States, at between five and six millions, and others between one and two. According to Locher, they numbered more than one million in 1800; and from 1800 to 1815, there came annually 3,000; from 1815 to 1830, 10,000; from 1830 to 1845, 40,000; and from 1845 to 1852, 100,000. Adding their natural increase, the aggregate is 4,000,000, or nearly one-fourth of our whole white population. Of these there are in the Western States about 2,000,000—or one-half of the whole white population.

THEIR SIGNIFICANCE RELIGIOUSLY.

They are a religious people. Their ideas of the Deity in their heathen state, were far in advance of those of the Greeks and Romans. They early embraced Christianity, and became one of the most moral nations on earth. They gave birth to the Reformation, and have supported and extended it wherever they went. There are on the Continent 114,361,147 Roman Catholics, 25,964,450 Lutherans, and 13,446,770 Reformed. Nearly all the Protestants are found in the countries of Germanic origin, and most of the Catholics in those of Romanic origin. Most of the 9,000,000 of the Gallic stock in Great Britain are Catholics, while the most of the 16,000,000 of the Germanic are Protestants, proving that the Germanic nations are the hope of Protestantism.

In the United States there was, in 1776, one Catholic to 100 Protestants, and at present there is one Catholic to 15 Protestants; and while the former double their number, the latter only increase one-third. A large majority of the Catholics are Germans. They are not satisfied with Romanism, arising from the arrogant pretensions of the Irish and French priests, the want of the proper appreciation of the German language, and the refusal to give them a due proportion of bishops and priests. Many are Free Thinkers, and never visit a church, while multitudes are accessible to the German Protestants.

The spiritual condition of the European German Protestants is likewise lamentable, arising from the ravages of war, the union of Church and State, the influence of Rationalism, the want of the pro

per sanctity of the Sabbath, the erroneous practice of admissions to church membership, the neglect of discipline, and the admission to the ministry without the requirement of experimental piety. There are many under the influence of Rationalism and Indifferentism, who are congregated by Rationalistic preachers, who have the effrontery to call themselves Evangelical, Protestant, and Lutheran. None of these belong to any Lutheran or Reformed Synod, nor would they be tolerated by either denomination. There are many in the churches who are under the influence of dead orthodoxy and formalism, while we rejoice to declare, that there are likewise multitudes who have sincerely embraced the Saviour, and are hungering for the bread of life. In the American Lutheran Church, under the influence of American institutions, the improvement in intelligence, piety, and liberality, has been great. The Lutherans constitute about one-third of all the Germans in the United States, more than one-half of all the Protestant Germans, and equal nearly, or quite, the German Catholics.

THEIR SIGNIFICANCE POLITICALLY.

From their earliest history they have been characterized by a love of liberty. Wherever they roamed, freedom made her home. In the middle ages, they had constituted elective monarchies, and resisted the influence of hereditary ones, for ages. When liberty died in the embrace of the Romans, the Germans blew the trumpet of her resurrection. On every branch which grew out of the Germanic trunk of nations, the fruits of liberty have been found. They at once espoused the cause of independence in their adopted country, and distinguished themselves in the struggles of the Revolution. They took a full part in the last war with England, and also in that with Mexico. They are to a man the friends of popular rights, and throw the weight of their influence wherever they think those rights will be best secured. Their influence in levelling our forests, building our towns, augmenting our pecuniary resources, increasing the sources of our happiness, adorning our country with beauty, and elevating us as a nation in intelligence and morality, will become greater and greater.

In conclusion, contemplate the bearing of this emigration on the destiny of our country. Consider the fact, that they number already nearly one-fourth of our population; that their natural increase is counted by hundreds of thousands; that the sources whence they come are undiminished; that the causes which have produced it, still exist, and that there is therefore every reason to believe that this emigration will not only continue, but constantly increase!

Consider how the emigration of the Catholics has increased during the last fifty years! Recollect that they number three to one in Europe, and have 120 millions to draw from. If this emigration has increased and gained on the Protestants now, when the most of the emigrants come from the Germanic States and Great Britain, what will it not be, when it shall be largely increased from the Romanic

States of Southern Europe, which are almost entirely Catholic, and from which the emigration at present is comparatively small? Is this not worth pondering? Is there no danger to be apprehended from it? Has the history of Catholicism and of Jesuit institutions taught us nothing? Has Providence furnished us no beacons of warning?

Consider the spiritual condition of the Protestant Germans! The number who are under the influence of Rationalism, Indifferentism, Formalism, dead Orthodoxy, and Radicalism; the fact that Rationalistic Preachers, Editors, and Booksellers are spreading their poison among them in every possible way; and that the number of evangelical ministers is entirely inadequate to supply their wants. Is there no danger to be feared from neglecting them? Will they exert no deleterious influence on our country, in spreading social, political, and moral corruption?

Consider what they need to save them from being a curse, and for becoming a blessing! We do not wish them to perpetuate their national peculiarities, but to modify theirs by ours. We do not wish them to constitute a Young Germany here, but to become component parts of Young America. In order to become such, they must receive the impress of American institutions. In no way can this be so effectually accomplished, as by planting institutions of learning and piety among them, giving the right direction to the leading minds, and making the right impression on their hearts; furnishing them with an educated and pious ministry; spreading among them an elevated and pure literature, and promoting among them education sanctified by religion in its higher and lower forms.

But how is this to be accomplished? Not by depending on the Church in Germany, for what they are doing for their destitute countrymen here is entirely inadequate, and they need their pious ministers, perhaps, even more than we do. Not by looking to English denominations. As English, they cannot reach them at all, nor can they accomplish the work, by proselyting a few German preachers, and organizing churches bearing their name, because wind and tide are against them. An ephemeral result is all that can be expected from such movements, come from what quarter they may, and nothing absorbing, far-reaching, and permanent, can thus be done among them. But it is to be done by instruments, raised up by God from among themselves. This is God's plan in every great work of reformation. By birth, faith, language, experience, and associations, God has prepared us to labor with success among them. They are proud of their country, and stimulated by their history, they glory in their literature and idolize their language, they venerate Luther, and are ardently attached to their church, and hence can be more easily reached by their brethren of the household of faith, than by any others. In order to avail ourselves of these advantages, we need an adequate number of properly qualified ministers, and without a sufficient number of Institutions we cannot obtain them. But here we are met with the general difficulties in establishing such institutions in the West, and besides these, with special ones existing among

us, such as the want of adequate aid in funds and good men from Germany, the great destitution and scarcity of the emigrants, their want of experience in voluntary benevolence, their want of a realizing sense of the importance of such institutions to their welfare, and the indifference to their own spiritual interests. For these reasons, it is impossible for us, without aid, to supply all their spiritual wants.

The field occupied by Wittenberg College, extends from the mountains to Illinois, and from the lakes to Tennessee, containing one and a half millions of Germans and their descendants, of whom 500,000 are Lutherans. It is the hope of much of this territory, and has done great good upon it. Your aid has greatly encouraged us, and saved us from despondency in many an hour of extremity. You have saved and strengthened other institutions, and through these Western Colleges aided by this Society, God is speaking the mighty word, through which the chaotic elements of the society of the West will assume order and regularity; through them he will cause the waters of depravity and sin, overflowing that vast territory, to roll back to their appropriate channels, and the dry land of virtue and intelligence to appear. Through them, he says, "Let there be light," and they become suns, imparting light to Academies as to moons, and controlling the common schools as stars, thus transforming that great valley into a moral and intellectual Eden of loveliness, where Religion, leading Truth by her right hand, and Liberty by her left, may luxuriate amid its bowers, and pluck its golden fruit, inhale its fragrant atmosphere, be fanned by its balmy breezes, lave in its crystal streams, drink from its gushing fountains, and perpetually bask in the sunshine of its glory.

APPLICATION FROM THE TRUSTEES OF TUALATIN ACADEMY, OREGON.

To the Board of Directors of the Society for promoting Collegiate and Theological Education at the West.

GENTLEMEN:

I have been authorized and requested by the Trustees of "Tualatin Academy," Oregon Territory, to apply to your Society for aid in establishing the Collegiate department of that Institution, according to the provisions of its charter. The enclosed Circular will show its plan and progress. The Act of Incorporation was obtained in 1849, and was the first Act passed by the Oregon Legislature after the organization of the Territorial Government. Since that time our Primary School has been in successful operation, and the Institution has been widely gaining the confidence of the public. It is located in a healthy place, central and easily accessible from all parts of the Territory. Two hundred acres of choice land were donated to it, which have been laid out in *acre lots*, about forty of which

have been sold at \$100 and \$200 each, to defray past expenses. A large and commodious building has been erected, and in part finished, at an expense of \$7,000, five-sevenths of which is paid.

We wish to endow Collegiate Professorships thus early, because, 1st. Our youth are beyond the reach and influence of all other Colleges. 2d. We have to compete with Jesuits, who are, as usual, diligently establishing their permanent Institutions. 3d. Our population is rapidly increasing; it is estimated that from 10,000 to 20,000 will enter Oregon this year—the lowest is probably the correct number. This population will, for the most part, remain on the western coast, and thus be isolated from our higher institutions. 4th. We need to educate at once a class of teachers from among the people, who will make our Common Schools matters of common interest, and who will thus be preparing themselves for the more public relations of life, as is the case in the Atlantic States. We cannot afford nor expect to depend upon importing teachers to Oregon from year to year. It is apparent to us, that *there must be institutions that will invite, encourage, and give a liberal education, in order to diffuse general intelligence.* Harvard, Yale, and Dartmouth Colleges have raised up and given efficiency to the Academies and Common Schools of New England. 5th. We wish to attract, develop, and discipline that class of youthful minds, who may and who will ultimately exert a controlling power in society. We have vantage ground. We may now give a safe and permanent direction to the future of Oregon, as we do to a river by guiding its mountain streams. 6th. We wish chiefly to acquire and perpetuate a strong religious influence by educating those who will become ministers of the Gospel and missionaries of the Cross. The day is not far distant when some of the Chinese youth who are now flocking to our western coast, will come to us for instruction; at least, we shall be called upon to go to them. Recent developments of Providence seem to be opening a great mission work for the friends of liberty and religion on the Pacific shore. We have not only to provide for our own mental and moral welfare, but to anticipate that of thousands and tens of thousands, whom God is sending among us, to inhale the air of *freedom* and behold the light of *truth*.

Thus far our enterprise has been one of faith, prayer, untiring activity, and self-denial. It has been prospered by the evident favor of God in furnishing us good teachers, from time to time, and other cordial friends.

Feeling our need at this crisis, we earnestly ask the patronage and aid of the Collegiate Society, both to give us favor among the churches of the East and to ensure our ultimate success.

In collecting funds to endow Professorships I have fair prospects. We need and ask of you from \$300 to \$600 this year, unless we shall secure from \$10,000 to \$15,000 in funds with interest partly prepaid.

Respectfully submitted,

G. H. ATKINSON, *Secretary,*
and in behalf of the Trustees.

The undersigned "President and Trustees of Tualatin Academy," in Oregon Territory, beg leave to commend this Institution to the patronage of the Friends of Education in the Atlantic States.

Oregon is practically 5,000 miles from the Colleges and the higher Institutions of learning of our country. It has been in process of settlement for about ten years, and principally from the pioneer classes of the Western States. For seven or eight years, Jesuit Priests have been establishing permanent Institutions of learning at great expense, while also striving to gain popular favor. The need of having our own schools, and those of a high character, and upon a permanent foundation, became, therefore, not only very obvious, but very urgent to us. Early in 1849, we obtained an Act of Incorporation for Tualatin Academy, with the privilege of adding a Collegiate Department. Since that time our Primary School has been in successful operation, and the Institution has been widely gaining the confidence of the public. It is located in a healthy place, called Forest Grove, on the border of two broad and beautiful prairies, having in distant prospect three lofty mountains covered with perpetual snows. It is central, and easily accessible from all parts of the Territory. Two hundred acres of choice land were donated to it, which have been laid out in acre-lots, about forty of which have been sold at from \$100 to \$200 each, to defray past expenses. A large and commodious building has been erected, and in part finished, at an expense of \$7,000, five-sevenths of which is paid. We wish now to endow Collegiate Professorships for this Institution:

First. So as to continue the education of those young men who have left, and who are leaving Institutions in the States, and emigrating with their friends to Oregon, not to return.

Second. To educate our teachers and public men.

Third. To elevate the character of our Common Schools and Academies.

Fourth. To promote, as a College always does, the general interests of education and religion.

Fifth. To save our youth, who are to become the leading and most enterprising minds, from Jesuit Seminaries, to which they will resort, unless we have one with superior advantages.

Feeling the necessity of immediate action, we have done what we could, and while relying upon Divine favor, as in all the past, we turn to you, who know the value and perpetual influence of the Institutions established by our fathers, and we ask for aid enough to continue and perfect the work already so auspiciously begun. For this purpose we have commissioned one of our Board of Trustees, Rev. G. H. Atkinson, as our Agent, hoping that he will meet with philanthropic and Christian men, who, like Harvard, Yale, Dartmouth, and Bartlett, will respond to his appeals.

HARVEY CLARKE,
HORACE LYMAN,
HIRAM CLARK,
J. QUINN THORNTON,
T. J. NAYLOR,
WILLIAM H. GRAY,
GEORGE H. ATKINSON,
JAMES MOORE,

Trustees of Tualatin Academy,
Washington County,
Oregon Territory.

PREMIUM OFFERED.

A benevolent individual, deeply impressed with the importance of multiplying the number of educated and evangelical ministers of the Gospel, in order to meet the pressing and growing wants of our country and of the world, has placed at the disposal of the Society for the promotion of Collegiate and Theological Education at the West, the sum of one hundred and fifty dollars, to be given to the author of the best Essay on

PRAYER FOR COLLEGES.

The writer is expected to set forth the *importance* of the subject, especially as relates to the conversion of young men in a course of education and the consequent increase of candidates for the sacred ministry. Also the *encouragements* derived not only from the divinely appointed relations of prayer to the conversion of men, but also from the signal answers to prayer for this specific object furnished by numerous revivals of religion in Colleges. Then, by way of *inference*, the *obligations of Instructors* to labor unceasingly for the conversion and sanctification of those under their training, and of pious young men in Colleges to co-operate in this work—together with the obligations of Boards of Trust, to whom the church in an important sense, commits the sacred interests of Christian education.

The manuscripts should be sent (post paid) to the care of Rev. Theron Baldwin, Corresponding Secretary, 41 Liberty-street, New-York City, on or before the 1st of July, 1853—each accompanied with a sealed envelope containing the author's name, to be opened only in case of successful competition.

Committee of Award.—Rev. Prof. Ralph Emerson, D. D., of Andover Theological Seminary; Rev. E. N. Kirk, Boston, Mass., and Rev. L. F. Dimmick, D. D., Newburyport, Mass.

Preamble and Resolution adopted by the Congregational Convention at Albany, October 8th, 1852.

Whereas many Colleges exist at the West, which are under the control of Boards of Trust composed of Congregationalists and Presbyterians, and which came into being under the auspices, and have been founded and sustained by the common funds of these two denominations,

Resolved, That in the judgment of this Convention, the interests of sound learning, and of Christian truth, and the mutual prosperity of these denominations, alike demand the perpetuation of this union.

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COLLEGES ESSENTIAL TO HOME MISSIONS.

A

DISCOURSE,

DELIVERED AT THE

NINTH ANNIVERSARY

OF THE

Society for the Promotion of Collegiate and Theological
Education at the West,

IN THE

CENTRAL CHURCH, BOSTON, MASS.,

OCTOBER 27, 1852.

BY

EDWIN HALL, D.D.,

PASTOR OF THE FIRST CONGREGATIONAL CHURCH, NORWALK, CONN.

NEW-YORK:

JOHN F. TROW, PRINTER, 49 ANN STREET.

1853.

"The thanks of the Board were presented to the Rev. EDWIN HALL, D.D., for his Discourse, delivered before the Society last evening, and a copy requested for publication."

An extract from the minutes of the Proceedings of the Directors of the Society for the Promotion of Collegiate and Theological Education at the West, at their Annual Meeting at Boston, Mass., Oct. 28th, 1852.

A. D. EDDY, *Sec'y.*

S E R M O N .

EPHESIANS, IV. 11, 12.

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

IN the work of upbuilding and perpetuating the Church, our Lord, from time to time, employs men in various capacities. Noah the preacher of righteousness, Abraham the father of many nations, Moses, Aaron, Samuel, David, Isaiah, Ezra, Nehemiah, each has his work according to the necessities of his day. John the Baptist has his work, the apostles have theirs. As there are diversities of labors, so there are diversities of gifts. All are not prophets; all are not apostles; for as the body is one, and hath many members, so also is Christ. If bishops and deacons are established in the organization of each particular Church, evangelists are also sent to labor where the Church is not. The great Head over all things to the Church hath committed to him all power in heaven and in earth; and is not limited to agents or methods. He can say to the deep, “Be

dry:" and of Cyrus, "He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the Temple, Thy foundations shall be laid." He can make kings nursing fathers, and queens nursing mothers to his Church. The ships of Tarshish first shall bring his sons from far. The kings of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Fire, hail, snow, and vapor, fulfilling his word, shall be enlisted in the cause of Zion. In a sense unknown to the Psalmist, fire and vapor are yet to fulfil the pleasure of the Lord. Perhaps, also, in a sense which prophets never imagined, "a highway shall be there;" and there shall be made "straight in the desert a highway for our God: every valley shall be exalted, and every mountain shall be made low, and the crooked shall be made straight, and the rough places plain." Now the Lord furnishes the laborers with the gift of tongues; now with the press; now they are scattered abroad preaching the word; now they bear up against persecution; now they resist unto blood, witnessing against the abominations of antichrist; now they cross the seas, and found new homes for religion and freedom in the wilderness. As each disciple has his work, so have the people of each generation. Besides the duties universally and permanently binding on all the people of God, the Lord is perpetually leading each generation of his people, in each land, to some special work which they alone can fulfil, and which, if well done, proves the glory of their age.

Thus one generation of our fathers were called

to stand for religious purity and freedom, and to suffer in their native land; another was called to be pilgrims, and to be "stepping stones" for others in a labor for Christ in the wilderness; another was called to contend for the possession of the land against a formidable Papal power; another to sever it from the dominion of the mother country; then to form our constitution: for we love to believe that all these labors were done for Christ, and under his direction, whether all the laborers so meant it or not.

As to the work to which God specially calls his people in this land and in this generation, there remains no possible doubt. It is to plant the institutions of the Gospel in all our widely extending settlements, and to save this country for Christ, now while its character is in the forming state. In order to form a just conception of the work to be done, let us first survey the field; then consider how it is to be cultivated; and then the nature, and relative importance of the work undertaken by this Society, with reference to this great end.

1. **SURVEY THE FIELD.** Here is a vast country spreading through all climates, capable of yielding nearly all the productions of the earth, rich in mineral resources, and with its commodious harbors, its innumerable lakes and rivers, furnishing facilities for commerce, the like of which, on so vast a scale, is found nowhere else on the globe.

For some thousands of years, this land had been kept vacant. Monuments of a strange people are found here and there, betokening some advance in

the arts of civilization, but the people are gone, and who shall declare their history? About three hundred and sixty years ago, this vast region was made known to the civilized world. Why then? Why not earlier? Why not later? The world was ready for it then. Had it been discovered before, this land would now have been in a condition as hopeless as that of the most despotic nations of Europe. Had the discovery been longer delayed, the germs of freedom which have here expanded and grown with so much hope for man, might, in that delay, have perished. For reasons not yet fully comprehended, the Lord suffered the subjects of the Pope to establish themselves first, in what were supposed the fairest and richest portions of the field, while for another hundred years, the English Pilgrims were under discipline to fit them for their work. Never was there before so auspicious a field; never was there before a people so prepared.

We need not detail the means by which God brought them here, and then maintained them; nor the means by which he defeated the designs of popery in this field. Its power was the strongest. Its plans were far-reaching, formed with consummate wisdom, and pressed with indomitable perseverance. It held the North. It advanced up the St. Lawrence, and founded its establishments and fortresses along the lakes, on the plains of Illinois, and on the banks of the Mississippi. It held Mexico. It held Florida. It pushed its fortresses down the Ohio, with the design to prescribe, and finally to exterminate the few scattered colonies, which were identi-

fied with the cause of truth and freedom in the destinies of this vast continent. I need not tell how God wrested Canada from its grasp, and freed our fathers from a subtle and dangerous foe on the North; how he defeated its designs on the Ohio; how he severed this land from the mother country when her help was no longer needed, and when her power and designs were hostile to the growth of the colonies, and to their enjoyment of true religious liberty. Then God took Louisiana from the control of the Pope; a domain large enough for kingdoms; a loss to the man of sin eventually greater than to lose several of the most important kingdoms of Europe. Then Florida was added to the area of freedom and truth. Then Texas; then New Mexico and California; alas, I say not by what measures and what injustice on the part of man; I speak only of the manifest and merciful designs of the Lord, who causeth the wrath of man to praise him, and the remainder of wrath he will restrain.

Observe, also, the hand of the Lord in another respect. In the early days of the colonies, their remoteness, and the difficulties of their situation secure their religious liberties. When they become independent the dense forest shuts in their Western border. Population must advance slowly, with indescribable toil; this gives time for our new institutions to become consolidated, and for the native population to multiply to such an extent as not to be overwhelmed by an immense and promiscuous emigration from foreign lands. At length the nation comes into such a state, that with almost any

possible amount of emigration it shall remain American, and our institutions and religious liberties be preserved. By the time that this is accomplished, then the tide of emigrants has reached the great lakes, and is rushing through the passes of the Mississippi. It spreads abroad over the immense prairies all ready for the culture of the plough. Just at this period, famine and oppression stir up several of the nations of Europe, so that nothing but the lack of ability, and the limited means of transportation, prevents their landing in solid masses upon our shores. And now, also, the Lord has designs to be accomplished on the borders of the Pacific, and probably among the Asiatic nations beyond. It is needful to bring with all speed an immense population to California. For this purpose, as it appears, He has, from the creation, stored up the treasures of gold, which, when the time has come, shall draw countless multitudes thither. In two short years these multitudes have crossed the plains, and poured through the passes of the Rocky Mountains. They have doubled the Southern Cape; they have poured in streams across the isthmus; they have ascended the waters of the Pacific; they have formed an American State on the shores of the ocean that unites the West with the East.

In all these great designs, so linked together, and so adjusted to each other in time, the Lord appears to have some great and good purpose to accomplish for the nations of the earth, and for his cause, by means of this American land; and to us he commits the great work of making this land Christian.

What, then, is this land ? what are its capacities and prospects ? Here are twenty-four millions of people ; yet the one strong impression of an inhabitant of the Eastern shore as he travels Westward, is, that the land is well-nigh vacant. Ohio, that within the recollection of many here present was almost an unbroken wilderness, now pushes hard upon two millions of inhabitants ; yet as the stranger passes through the central parts of the State, from her beautiful city on Lake Erie to her metropolis on the Ohio, he finds, for a hundred miles together, a forest, broken at distances by now and then a clearing and a settlement ; a dense, primeval forest of trees whose height and magnitude fill him with wonder, even after a familiar acquaintance with the primitive forests yet remaining in the North and East. He passes down the waters of the Ohio, winding among hills and dales interspersed at distances with bottom lands of exceeding richness and beauty ; he passes by numerous towns and villages ; but the great impression that remains on his mind is, that the land is well-nigh vacant. Onward he passes for hundreds of miles : at times the hills seem to recede and to disclose an unlimited prospect of the valleys and plains of Indiana on one side, and of Kentucky on the other ; but the impression remains that the land is well-nigh vacant. As he enters the Mississippi, he catches a glimpse of the broad and rapid stream, rolling its deep current downward between two immense walls of forests. The steamer meets the current as it turns to the North, and quivers at every joint. With difficulty

she struggles onward against a stream every where boiling, eddying, and rejoicing in its might, and every where bordered by an immense dark forest. Onward the traveller passes, his heart swelling with strange emotions of loneliness and grandeur. He passes amid solitudes so vast that it seems to him as though a New England State might be laid down there and lost, till it should be forgotten. The smoke of St. Louis at length appears rising above the forests in the distance. On the one side rise the castellated rocks and bluffs of Missouri, on the other spread out the vast interval, or bottom lands of Illinois; nearly equalling in extent, and rivalling in richness the land of Egypt when it was the granary of the world. He enters the great State, and crosses the great river of Missouri. He ascends the table lands which overlook the valleys of the three great rivers, the Missouri, the Mississippi, and the Illinois. He gazes, till on every side vision is lost in the distance, over the widespread fertile plains. But though St. Louis is at his feet with her almost one hundred thousand inhabitants; though here and there large and lovely villages dot these plains, the impression remains, that the land is well-nigh vacant. Here the streams of emigrants that pour in countless numbers along the valley of the Mississippi and over the great lakes, spread themselves out and are lost. The traveller once more pursues his way. He passes along the Eastern border of Iowa, now and then climbing the bluffs that skirt the river, to the table lands from fifty to two hundred feet above; and though he has advanced some

hundreds of miles, he sees every where spread out that same interminable rolling prairie, with its waving grass, and its occasional groves of trees ; but the land is well-nigh vacant. He ascends beyond the limits of the vast State of Illinois—he has coasted along its Western shore for six hundred miles, and most of the way her fertile plains have been spread out before him like one vast natural garden. He reaches Wisconsin. The river which below him receives the accession of such streams as the Ohio, the Missouri, the Des Moines and the Iowa, seems scarcely to have abated any thing of its breadth or volume. He passes the romantic Dubuque, and the lovely Prairie du Chien ; he leaves the abodes of civilized man ; he enters the Mississippi Highlands, where the broad river spreading wide its surface, and embosoming numberless islands of green grass and groves of trees, winds between bluffs wrought, as if by the hand of art, into every possible form of variety and beauty ; now the smooth conical hill, covered as if with a shaven lawn, and tufted at the summit with a cluster of trees ; now rising into a broad mountain side, still covered with a smooth lawn, and dotted with trees like an orchard ; now a steep conical mound crowned with rocks seeming like the magnificent ruins of some ancient castle. Now a deep ravine opens far back into the land, disclosing ravine opening into ravine in the distance, and valley opening into valley, bordered by cliffs, terminating, and succeeded by other valleys and cliffs in endless succession. Now he passes clusters of islands, and now the mouth of a broad river. Now

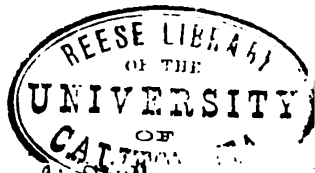
the river expands into a lake, along whose shores receding at a distance rise romantic cliffs, softened into tints of beauty by the smoky atmosphere of summer, and fringed at their bases by continuous forests. Onward he passes amid scenery whose mingled wildness and beauty, and whose exhaustless variety never suffer the eye to rest for nearly two hundred miles ; but, where, save now and then an Indian village, or a solitary woodcutter's hut, or a couple of log cabins in a woody ravine, already dignified as a county seat, all is a wilderness. From now and then a roving way passenger he learns, that as you pass up these ravines and reach the table land above, the same expanse of prairie and timber, and the same gently rolling surface of fertile lands spread out in interminable prospects, as he saw it so many hundred miles below. The voyage of a thousand miles from the mouth of the Ohio is at length completed. He ascends the high bluff to the flourishing town of St. Paul's. He lifts up his eyes, and how immense the fields of forest and prairie which are spread out before him there ! He passes the hills that skirt the rear of the town ; he crosses the prairie where the eye scarcely reaches the dim forest that bounds the Eastern horizon. He reaches the Falls of St. Anthony, where he meets again a New England village, with every token of thrift, order and comfort ; while the smooth green native meadow spreads round them like an ocean, with dim island forests in the distance. He descends the stream, and climbs the high bluff where stands Fort Snelling, on a site unsurpassed for the richness of the field spread out

before the vision on every side. He gazes upon the valley of the Minnesota; with what beauty do the mingled prairies and woodlands slope down to the peaceful river, natural parks and meadows, equalling the most beautiful and best cultivated portions of the valley of the Hudson or of the Connecticut, and extending in endless succession till vision fades away in the distance; but in all this region, looking Westward, save the abodes of a few missionaries, there is no dwelling of civilized man. Here a tract of land larger than New England, has recently been acquired by treaty from the aborigines; and here, fifty years hence, will be another New England in the West.

And now the traveller pauses and thinks of the regions around him. Below him the Mississippi opens a navigation of twenty-two hundred miles to the Gulf of Mexico. The Minnesota, the river at his feet, takes rank in length before the Hudson; and, at high water, is navigable Westward for three hundred miles. North of him is the colony of Pembina, whose people come down to trade, a journey of seven hundred miles. And he remembers that at St. Anthony he heard the hiss of the steamer which plies on the waters of the Mississippi, above the falls one hundred miles; a distance which the removal of some obstructions is to increase to four hundred miles. He thinks of the Missouri stretching its way to the West more than two thousand miles. He calls to mind its magnificent entrance into the Mississippi, and the immense volume which it pours through the State of Missouri. He thinks

of the Ohio, coming down a thousand miles from the Western slope of the Alleghanies; of the Cumberland and the Tennessee, the last sweeping its current far into the State of Alabama; of the Arkansas and the Red River, coming down from fifteen hundred to two thousand miles from the West. And now it occurs to him how distant he is from the Atlantic shore. Green Bay, that some few years since used to lie at so vast a distance West, lies now three hundred miles to the Eastward; beyond it come the great lakes; and then four hundred miles further to the Atlantic! Yet the point where he stands is but little more than one-third of the distance to the shores of our country on the Pacific!

And now what impression is fixed upon the mind of the traveller from the East? An impression of the vastness of his country far beyond any thing that he had ever conceived before; that the East is soon to be a mere trifling adjunct of the West—no, not of the West, for the great West is still beyond him, but of the great central valley; that the heart of our country is, beyond all question, to be on the borders of the Mississippi. Though most of the land seems vacant, yet towns and villages are springing up with immense rapidity. But let emigrants come in such numbers as they will; let Europe pour her living masses on our shores—on these wide fields many years must elapse, before it shall not seem that as fast as they come they are scattered and lost. And now Eastern Asia begins to be stirred, and the people of China are crowding to our Western shores! In due time, this land is to be



filled. Ah! what shall be its destiny then? Shall the republic be preserved? Shall our posterity have freedom to worship God? Shall this land be a land of Gospel light when it shall number its three hundred or five hundred millions? These are questions of fearful import, not only to our children, and our children's children, but to the whole world. The battle of the great day—for pure religion and for the freedom of mankind—is, I am persuaded, to be fought in that great valley. "Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision;" not, we may trust, with confused noise of warriors, and with garments rolled in blood, but with the weapons of light and truth, against the powers of error and darkness; and whoever wins that valley will, in one hundred years hence, rule the world. If evangelical truth, how auspicious the day! If Romanism, or Romanism combined with infidelity and socialism, and agrarianism,—for Rome will league with any thing on earth or in hell to crush the rising power of freedom and truth,—then how dismal the cloud that shall shut out even the light of hope from all mankind! If our great experiment of freedom and of self-government fails, what further continent remains? what other wilderness, whither freedom and truth may flee for shelter? If this land, with its advancing millions shall be lost to true religion, can the world supply the missionaries that are once more to conquer it for Christ? Believe it, we stand at a point of more momentous interest to our country than that occupied by the Pilgrims at Plymouth,

or by our fathers at the time of the Revolution. Other men have labored, and we are entered into their labors. The Reformers, the early Puritans, the Pilgrims, they who saved this land from the designs of France and the Pope, they who established the constitution under which we became a nation, rather than a neighborhood of feeble and disjointed States,—all these, each in their day, labored for our good. How rich the harvest for which our hands have not labored! But if we have entered into harvests prepared by the toils of others, we have also entered into their labors. By the toils of others this land was prepared, freedom achieved, and the institutions of government, of learning and religion established; by our labors, under God, all these blessings are to be preserved. The Lord seems to have ordained that such blessings shall not be preserved without labor. Since we cannot send missionaries to papal lands, God is bringing the subjects of papal despotism to our doors, and planting them in the midst of our bibles, churches, and schools, and under the protection of our civil institutions and laws. Since we have felt it a trouble to send missionaries in adequate numbers to the heathen, God is bringing the heathen hither. And remember that the single nation from which they come, numbers its four hundred millions. She can spare a hundred millions for us in fifty years, and grow all the stronger and the richer. Now God will make the Christians of this land labor for life. They shall hold forth the light of truth, they shall plant and sustain the institutions of learning and religion

in this land, or they shall be overwhelmed! O my people, blessed with such light and freedom and prosperity, preserve this land! O my people now on the stage of action, gird yourselves for the contest! No future generations can do your work. No amount of effort and liberality on the part of your children and your children's children can remedy the want of effort and liberality now! Now the character of your country is forming; now it is plastic, and may be moulded. The next generation may see it fixed, either for good or for evil, for a thousand years! So speaks the voice of Divine Providence to us; and never was a more momentous trust given to any people or to any generation, than that which the Lord has devolved upon us,—to save this land for freedom and for Christ.

Having viewed our country as a field for Christian effort, let us consider,

2. THE WORK TO BE DONE.

1. There is ample room for the most active exertions of Christians of every name. Let none envy the prosperity of others, but rejoice that by any means the Gospel is preached in that widely extended field. May the Lord of the Harvest send forth laborers into his harvest; and send whom he will. The only fear is, that with the intensest activity of all, the fields may spread beyond the reach of all the reapers.

2. No means of doing good which God has appointed, or which has been tested by experience, should be neglected. Send teachers. Encourage

the emigration of pious families ; if in colonies, their concentrated light will shine the brighter ; if singly, they will still be the salt of the land. Employ the press. Raise up Baxter, Flavel, Edwards, Legh Richmond, Andrew Fuller, Payson and Nevins ; multiply them, and send them out to preach the Gospel by every fireside, with their best digested discourses, and in their holiest frames. Send the colporteur, to distribute books and tracts, to converse with people by the wayside, and in the remotest cabins where the minister of the Gospel has not yet reached. Better than this, send the Bible. If you send Baxter and Flavel, it is surely better to send Moses and the Prophets, and the Apostles, and Evangelists with the words of our Lord and Saviour Jesus Christ. Send the Sabbath School agent. Let him gather the children and establish a school wherever he can, and wait not for the gathering of a Church.

But, 3. While we give all due importance to these methods of doing good, surely no enlightened friend of Christianity would advise us to rely exclusively on these, or to regard them in any other light than as auxiliary to the instrumentalities which God has ordained, the ministry and the Church. If some hundreds of individual men were sent to scatter seed wheat, broadcast, over the untilled forests and prairies of the West, here and there a stalk would, beyond question, spring up and bring forth fruit, sixty or an hundred fold. Here and there a few continuous rods of ground would flourish with a most exuberant harvest. But if one should then draw the

conclusion that the means peculiarly adapted to that western field,—the cheapest and the most efficient means,—is not to clear the forests, and till the prairies, and fence the fields, and plant the husbandman to cultivate and nourish, and gather by a steady and uniform labor; but to send itinerants to scatter the seed wheat and pass hastily onward, and then to write back and publish glowing accounts of how much seed wheat they have scattered, and how, here and there, a mighty stalk has sprung up and flourished, no conclusion could be more erroneous; no husbandry could be more mistaken and thriftless than that which should concentrate the main energies of the country on such a system of efforts as these. So in cultivating the spiritual field. The regular, permanent, indispensable agencies, are the ministry and the Church. No agencies are so economical, none are so efficient, as these. These are the agencies which God ordained. The isolated fire, kindled up by the flying agent, dies without the fostering care of the ministry and the Church. The broad woodlands and prairies of the West abound in scattered Christians, who, on removing from the sanctuaries of the East, sought out some well watered and fertile plain where they could grow rich, rather than some neighborhood of Christian institutions where their souls might be fed, and where their children might be trained up for God. The too frequent result of such a choice has been backsliding or open apostasy. It was not without reason that Christ gave ascension gifts for the edifying of the Church. Even in the midst of a Christian community, the Christian

who forsakes the assembling of himself with the Church, as the manner of some is, becomes soon a withered branch. The communities who try to dispense with the sanctuary, the ministry, and the Church, always find religion decaying among them, and vice and crime progressing. Let the process go on, and they become as heathen. The Christian Churches, who conclude to dispense with pastors, and to employ casual and transient laborers, ever grow weaker and weaker; their policy of saving expense always resulting like the policy of the farmer who starves his land through parsimony, and loses his farm. We can by no means dispense with the Divine ordinances, the sanctuary, the ministry, and the Church. All other societies and agencies for the propagation of Christianity, for the maintenance of truth, or for reformation in morals, depend upon the Church. All become powerless and die whenever the Church decays. The Church dies without the ministry; the ministry dies without the Church. God has appointed the one for the "edifying of the body of Christ," and he made the other "the pillar and ground of the truth." Whatever other agencies we may employ, we can by no means dispense with these as first and foremost. If therefore we would evangelize the West, we must by no means make the Church and the ministry a secondary concern. Let flying agents wake up here and there a soul as they shall be able: but to till the field, to gather in and to preserve the harvest, to train Christians up to the stature of perfect men, to establish fountains which shall send forth streams of living water, and

help to swell the river that shall make glad the city of our God, plant the Church, and nourish it till it shall be able to live without your care. This is the cheapest, the most efficient, the most permanent of all agencies for planting and perpetuating the Gospel in that vacant field. I hesitate not to declare my full conviction that the work of Home Missions is the great cause of all causes to be sustained for the Evangelization of this land.

But from what quarter are the missionaries to be furnished for that vast field? Who are to take the places of those who have already been sent out, when these shall be dead? What would have become of New England, when the first ministers and other educated men who came from the mother country died out, had not our fathers with such admirable forecast founded their institutions of learning? Without these the glory of New England, as well as the prosperity and stability of our country, could not have been. All that our fathers toiled for would have been lost. And now who are to take the places of the missionaries who have been sent out, when these are dead? Who are to supply the amazing wants of that field in coming years? Already have we reached a point where the East can no longer supply the present demand for the ministry in the West. If it could do so, western men trained in the West would be more serviceable. And certain it is, that western men, educated or uneducated,—or perhaps educated by papists or infidels, or by those who are indifferent or hostile to religion,—are henceforth to mould the character,

and wield the power and destinies of that great West. What shall we do for the West, to save it for Christ; to enlist its mighty energies for coming time, in the cause of truth and salvation? Preach the Gospel there, say you? Plant there the institutions of religion? Yes: but where are the ministers to be raised up for the next hundred, or even for the next twenty years? It is true that the several States will do something for Colleges. But the States will not, and cannot, care for the interests of religion. It is already decided,—freedom demands it—that whatever pertains to religion is to be cared for voluntarily by the people in their domestic capacity, and not by the State. We cannot alter this without giving up our liberties. We cannot alter this without running the hazard that Popery or Infidelity may in time be the established religion of the state. If we care for the future interests of religion in the West, we must look to it ourselves, and trust not to the States. Given, then, a certain work to be done,—to plant the institutions of religion in that land, and to provide for their permanence,—we might well, not only bear the expense, but pay for the privilege, of instructing the young, of moulding the mass of educated mind, of training not only the ministers, but the physicians, the lawyers, the teachers, the legislators, and judges of the land. It is no objection, but an immense advantage, that the Colleges which we aid in sustaining, educate not the ministers alone, but train with them the men destined to fill the other professions, and mould their minds under the same genial

influences. Let the state train all these in institutions from which sectarian or infidel prejudices shall exclude all the moulding influences of religion, and how disastrous must be the result in the next generation! Infidels and demagogues will love to take this whole work out of your hands. Rome will be extremely glad to be allowed to supply that whole field with institutions of learning. Willingly will she furnish all possible facilities for training our children and our children's children who may emigrate to that field. And then she will rule the field, which, whoever governs, will in the next century govern our country and govern the world. But plant suitable Protestant institutions of learning, and the experiment has proved, as often as it has been tried, that the institutions which fetter the mind and chain the conscience can never compete with them. Fail to do this; let Rome preoccupy the field, and the time may come when, even in New England, there may be no longer freedom to read the Bible or to worship God.

Will any one say, Send missionaries, plant Churches, but leave *them* to see to the institutions of learning? This the missionaries and Christians at the West are endeavoring to do. They feel that the salvation of their Churches, and that the cause of truth and freedom in that land, depends upon their success in these efforts. But the people are not homogeneous nor of one mind, that they may, like the Pilgrim Fathers of New England, unite their energies for the promotion of learning and religion. The friends of truth are scattered and feeble. The diffi-

culties of a new settlement in a new country press hard upon them, and must overwhelm them in their efforts for this work, unless they have aid. With great sacrifices on the part of the men engaged in these institutions, and on the part of the western ministers and Churches, a few of their Colleges had struggled for life, and would have died, but for the timely aid of this Society. By this aid some of them lived till their friends at the West were able to take the burden, and now mainly by western liberality, they are endowed. Some are still struggling for life, and without aid continued for some time longer, they cannot live. It seems therefore necessary, to the completion and carrying out of the work of Home Missions, to help our brethren of the West in sustaining, for a season, the institutions which are not only to add immensely to the results of Home Missions, but which are indispensable to secure the fruits of all these labors, and to render them permanent. This, and this alone, is the work of the Society for the promotion of Collegiate and Theological Education at the West: not to furnish these institutions with an endowment, but to aid them till the friends of education and religion in the West shall be able to sustain them; and leave their further support or their endowment to their hands.

Something ought now to be said with regard to the SOCIETY for the promotion of these objects. It arose from the necessities of the case. When these necessities shall cease, then the work of the Society is done, and the Society will die. In that wide field of the West, colleges and seminaries were springing up

in great numbers; more than were needed; more than could be sustained. Many institutions were commenced without counting the cost. They could not hope to live a year without aid. Immediately agents came from every part of the West. Our Churches were beset with innumerable applicants. Many of these applicants collected scarcely enough to pay the expense of their agencies. Sums were collected large in the aggregate, but being divided into innumerable parcels, were frittered away and lost. One after another of these hastily projected institutions died. The friends of education at the West were discouraged. The charities of the East, under such a system, dried up. The more important and indispensable seminaries at the West began to despair. Then this Society was formed; that, by selecting a suitable number of institutions in the right locations, and formed under right auspices; by restoring confidence to the Eastern Churches, and inspiring courage among the friends of education at the West, these selected institutions might live, till the Churches around them should be so far established as to be able to rally for their support.

The effort has already been crowned with eminent success. Several institutions of incalculable value have been saved, when, otherwise, all would have fallen into one indiscriminate ruin. The mischiefs which must have resulted from such a catastrophe cannot be told. They could not have been repaired in centuries. In saving these institutions, a work has been done of incalculable importance to our country and to the world. The Western Reserve,

Marietta, Wabash, and Illinois Colleges and Lane Seminary have been saved. Some of them are already beyond the necessity of Eastern aid. Knox College, Wittenberg College, the College at Beloit and that at Davenport in Iowa, and the Seminary of the German Evangelical Conference of the West in Missouri, have been added to the list of institutions receiving aid. The last year I stood at the door of the College in Davenport, which overlooks a prospect of unlimited extent in Iowa and Illinois, along the valley of the Rock river, and of the Mississippi; a prospect of beauty and richness scarcely to be surpassed. I cannot tell the thoughts that came crowding in my mind, as I contemplated the work which that institution is destined to accomplish for the many thousands of people that are eventually to cover the plains and valleys spread out in prospect from its site. I thought of the cheerful spires, the prosperous towns and villages, the plentiful farms, that are to cover these plains. I thought of the missionaries and pastors, of the laborers in the departments of medicine and law, of the teachers, and the legislators who are yet to proceed from that infant College. I asked myself, Can the Eastern Churches afford to let it languish and die? No, not for a thousand times the amount that it will require to make it live and prosper to the end of time!

Let me say something also of another of the Colleges aided by this Society; that of the German Evangelical Conference of the West. Some sixteen years ago, one who is now among the directors of this Society,—seeing the immense influx of Germans

who were as sheep without a shepherd,—took measures, in connection with a few friends, to procure, through the late lamented Mr. Gallaudet, two evangelical missionaries from the Missionary Seminary in Basle in Europe. They came, and have labored with patient and unwearied devotion with great success, and with the warm approval of all the American pastors and Churches who have been conversant with them and with their labors. Others have come to their aid, till they now number more than thirty evangelical ministers, and twice as many Churches, on a basis of faith and order very nearly resembling that of the Churches of Connecticut. Nearly all these ministers are supported by their congregations without Home Missionary aid. They assured me that if they had suitable men, they could at once place fifty in fields where nearly all would be sustained by the people who should receive the benefit of their labors. They suppose that there are two hundred thousand Germans in Missouri, and the number is rapidly increasing: many of whom are earnestly desiring a pure Gospel, and longing for some one to break to them the bread of life. But such laborers are not to be found. Under these circumstances the Conference has erected the Seminary, to train up laborers for that wide and promising field. Should they have done otherwise? Ought they not to be encouraged and sustained? It was my privilege to meet some of their pastors, to visit some of them at their homes, to enter some of their Churches, and to pass over the rich rolling prairies, and through the forests that border the Missouri to their seminary in

the remote wilderness. There one learned professor, a man eminent in his native country, was laboring on a salary of three hundred dollars a year. Another, a polished, courteous, learned and devoted man, was laboring for simple food and shelter. The Churches, as they are able, send in a supply of food. All take up a collection once a year for the seminary. But the poverty of many of their people upon their first planting themselves in the wilderness can scarcely be understood by people dwelling at the East. The difficulties and hardships of new settlements in the wilderness are theirs in full measure: though their proverbial industry and frugality must ere long place them in abundance; and then their beloved College will live and prosper. But in the mean time they are in deep waters, in need of every thing. I slept one night in their Seminary, and when I parted from these dear brethren, I left them with the deep conviction, that the small amount of aid for which they ask, will be as judicious and as productive an investment of funds for the promotion of the cause of Christ in the Great Valley, as can possibly be made; and that the friends of our country, and the friends of the Redeemer, who care for the salvation of the future millions of the descendants of these Germans, can by no means afford to let their infant Seminary die. These two were the only institutions under the patronage of our Society, which a hasty tour at the West permitted me to see. It is well known that the others are of equal, or of still greater importance. If our country is to be evangelized, if the great West is not to be given

up to Infidelity or to Popery ; if the thousands of infant Churches planted in that field, at so much cost and suffering, are hereafter to be supplied with a competent ministry ; if the educated minds, not only in the ministry, but in the other public callings,—which are hereafter to mould the sentiments of the people of the great West, and so to rule our country and the world,—are to be trained under Christian auspices, these institutions *must* be sustained.

As I passed for more than two thousand miles along the mighty rivers, through the vast forests, and over the ocean-like prairies of the West, how often would my fancy move forward one hundred, sometimes three hundred, or five hundred years. In imagination I saw these woodlands and prairies teeming with inhabitants. The land was a garden ; fertile and easy of cultivation, almost beyond the power of those who have always remained on the Eastern shore of our country to imagine. I saw the dwellings embowered in trees ; the highways lined with venerable elms ; the school-house and the house of God rising in every village ; in one word, the fairest village on the most beautiful intervale of New England, repeated, enlarged, and spread out over fields broader in extent than forty New England. I fancied these seminaries, now fostered in infancy with so much pains, then established in strength and grown venerable with age. Generations of their alumni had served Christ and their country in their day, and had gone down to the grave, leaving the fruits and the monuments of their labors behind them. I fancied this ; but it was

scarcely fancy: time will realize this picture, and more. In that day the names of the early missionaries, who toiled and suffered as pioneers in that field, will be had in remembrance. It will then be told what these have done for our country, for the world, and for Christ. In that day the seat of influence and power in a nation of two hundred millions, or of three, or four hundred millions, will be there. And then it will be known, that next to the direct work of rearing and sustaining Churches in that field, was the work of planting and sustaining the Colleges and Seminaries which gave to these Churches their perpetuity; and which trained the men, in the various professions, whose influence fashioned and controlled society there when it was in the forming state. The Lord prosper this work. The Lord bless those who have it in their hearts to aid in laying thus the foundations for many generations. Amen.

AN
ADDRESS

IN BEHALF OF

The Society for the Promotion of Collegiate and Theological
Education at the West.

DELIVERED IN BOSTON, MAY 25, 1853,

BY

REV. J. M. STURTEVANT, D.D.,

PRESIDENT OF ILLINOIS COLLEGE.

NEW-YORK:
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1853.

A PUBLIC MEETING in behalf of the Society for the Promotion of Collegiate and Theological Education at the West, was held in the new Music Hall in the city of Boston, on Wednesday, May 25th, 1853. William Ropes, Esq., of Boston, presided, and the meeting was opened with prayer by the Rev. Absalom Peters, D. D., of Williamstown, Mass. The following statement of facts was furnished by the Secretary of the Society:

1. SOCIETY ORGANIZED IN 1843. Object—to afford assistance to Collegiate and Theological Institutions at the West.

2. Receipts for the first nine years, including some \$80,000 contributed specifically for the purposes of endowment, \$216,318 33; annual average, \$24,035. 37; a still larger amount in addition raised at the West.

3. Institutions aided:—(1) Western Reserve College; (2) Lane Theological Seminary; (3) Marietta College; (4) Wabash College; (5) Illinois College; (6) Wittenberg College, Springfield, Ohio; (7) Knox College, Ill.; (8) Beloit College, Wis.; (9) Iowa College, Davenport, Iowa; (10) Seminary of the German Evangelical Conference of the West, Missouri; (11) Collegiate Department of Tualatin Academy, Oregon.

4. Institutions which have ceased to need the aid of the Society, Western Reserve College and Lane Theological Seminary. Some \$3,500 each, applied to Marietta and Wittenberg Colleges, in addition to what has already been done for them, would be sufficient to bring them to a similar point, and this would make four institutions placed beyond the need of aid.

5. Western testimony to the usefulness of the Society :—

"The relief [furnished by the Society] was of inestimable importance to this Institution. That Society has done, and is doing, a similar work for many of our Western colleges. Its name will go down to posterity

as among the most important agencies which have given permanence and power to the institutions of learning destined most richly to bless this Western World."—*Prof. ALLEN, of Lane Seminary.*

"Our highest hopes are centred in Wabash College, as the fountain from whence streams shall flow that shall gladden the churches of our God. It has received essential aid every year, for the last seven years, from the Eastern Society for the aid of Western Colleges. WITHOUT THIS AID, THE COLLEGE WOULD HAVE BEEN RUINED."—*Synod of Wabash, 1851.*

"Had it not been for the timely aid of the Society, this College must have been at this time HOPELESSLY INSOLVENT."—*Treasurer of Illinois College, 1848.*

"If this Society had raised no funds, it would still deserve the thanks of the nation, for having earnestly advocated the cause of sound learning before the people, and for having made a vigorous and manly effort to call back the popular mind to those systems of social organization and improvement to which our fathers adhered with so much tenacity, and by adhering to which they have accomplished so much for the good of the nation and the world."—*Rev. Pres. STURTEVANT, of Illinois College.*

6. Revivals of religion in the Institutions aided, have been frequent and powerful. Hopeful conversions in collegiate and preparatory departments, probably not less than 700.

"I have no doubt whatever, after an observation of ten years, that a young man is safer against moral corruption in this Institution, than in any common community in Indiana; that he is more likely to fall under religious and converting influences here, than in any village, society, or congregation known to us in these new countries."—*President WHITE, of Wabash College.*

From one-fourth to one-half of all who enter the ministry from Western Institutions, are believed to be the subjects of College revivals.

The following address was then delivered by the Rev. J. M. Sturtevant, D. D., President of Illinois College, and the meeting was closed with the apostolic benediction by the Rev. Lyman Beecher, D. D.

A D D R E S S .

It is simple justice to myself to say that it was with feelings nearly akin to despair of meeting the exigencies of this occasion, that I entered on the work of preparation for it, from a recollection of the illustrious names which have adorned this anniversary in former years. I am oppressed with the thought of my unfitness to stand in such a line of succession. In a field where such men have thrust in the sickle, there can be little for me to glean. In presence of lights so brilliant, there is little chance that my taper will be seen, and I cannot but shrink from exhibiting it. I think all will agree that it is appropriate that I deprecate comparisons, and throw myself greatly upon the indulgence and good-nature of my audience.

There is only one consideration which has in any degree reconciled my mind to the thought of occupying the place assigned me on this occasion. It is precisely in the field of labor embraced by the plans of this Society that the providence of God has hitherto called me to employ my life. For almost a quarter of a century I have been an instructor in one of the Colleges, aided by this society. Present when its foundations were laid, I gave the first lessons of instruction within its walls. I have been intimately conversant with all its difficulties, trials, and struggles, and am able in some degree to appreciate its present circumstances and wants. I shall therefore have no need to occupy your attention with theories. I ought to speak that I do know and testify that I have seen. If the power of speaking from experience is a

qualification for addressing you to-day, I ought to be qualified.

The society in behalf of which we are to-day met, is one of a cluster of associations which owe their existence to the rapid expansion of our population over regions which, half a century ago, were known only as the abodes of savages and wild beasts. Indeed, at the close of the last century, it was little dreamed that they would be known in any other relation for many generations to come. But Divine Providence willed otherwise. Regions are at this hour teeming with a multitudinous American population, and traversed by the steam car, which were as little known to our grandfathers as Australia or New Zealand. The American churches have been called as in a day to meet the momentous question, how shall these vast conquests from the wilderness be permanently annexed to the kingdom of Christ, and made effective helpers in the fulfilment of that great and blessed mission, with which his country is intrusted, to the other nations of the world?

In the whole history of our country there has been a wise solicitude lest our population should expand itself beyond the reach of our religious and educational institutions. You are all familiar with what care this was guarded against by the early fathers of New England. They carefully provided that the church, the minister of Christ, and the schoolmaster should accompany every new settlement made in the wilderness. Their organization was complete from the first; they had no backwoods in which a population was growing up beyond the reach of instruction.

But in the course of two or three generations the expansion of our settlements into the unpeopled wilderness broke over all barriers, and outran all provisions which had hitherto been devised for extending the institutions of learning and religion. The enlightened and the good were startled at the spectacle of great States springing up all along our Western border with a rapidity unprecedented, with no adequate supply of the teaching ministry and the institutions of education. The spectacle was an alarming one; the alarm produced thought, and thought resulted in action. This is a true account of the origin of our whole system of voluntary associa-

tions for home evangelization. It is an attempt to do on a scale commensurate with the vast extension of our territory, and the unparalleled increase of our population, the very same things which the early fathers of New England achieved upon the small scale of their infant settlements, by providing that the enlightened and pious Christian teacher, and the competent schoolmaster, should accompany every fresh emigration into the wilderness. The problem is the same with us as with them: but we have to apply the solution on a scale infinitely enlarged. What they provided for was the organization of the Church, the maintenance of the Christian ministry, pious and enlightened, and apt to teach, and the competent schoolmaster within reach of every dweller on the soil. Our chief work—our essential work—is the same, the very same. If we do it, the land will be full of the knowledge of the Lord, and continue to be what it has been—the glory of all lands. If we fail to do *this work*, no matter what else we do, the sceptre will depart from us, and our glory will be given to another.

And I know not that we are under any obligations to those who undertake to tell us what must be done for those parts of our country which, it is said, cannot be reached by the Church and the ministry, and the schoolmaster. If there are such portions of our country, then must we sorrowfully admit that our whole country can never be a part of that fair heritage which God gave to our pious fathers. For myself, I am not prepared for any such sad admission. I believe that great conception of a Christian society, which was in the mind of the Pilgrims of the Mayflower, is yet to prevail in glorious reality, from the Atlantic to the Pacific, and from the frozen north to the southern gulf; that it is to displace and blot out the foul stain of African slavery, with all its heaven-offending enormities; that before its onward march our vast and heterogeneous foreign population is either to be subdued and won to its principles and its blessings, or to give place to the seed of the righteous, and that the temple for the free spiritual worship of God is to be reared in every hamlet of the ocean-girt republic. This is, I think, the true interpretation of the title-deed which God gave the Pilgrims when they made this wilderness their home for his glory.

And, believing this, I am not very patient to sit down and be told what I must do for those who cannot be reached by the Church, the ministry, and the schoolmaster. For I know—in the outset—that if there are such portions of our population, it must be, at best, very little that can be done for them by any substitute. If the history of the world proves any thing, it proves that the ubiquity of these institutions is the only condition of elevating the masses of society above ignorance, degradation and superstition. Instead of being told what I must do for those who cannot be reached by these precious influences, I would be encouraged, stimulated and aided in an effort to extend them to the extreme limits of possibility.

Nor do I think it right to conceal, on this occasion, my deep and abiding conviction that the cause of home evangelization will suffer immensely, if we fail to keep in our view this simple conception of the nature of our work. It will lead to a superficial policy—to ephemeral expedients which touch not the essential conditions of the problem which Divine Providence has proposed for solution—expedients which cannot be relied on without much waste of precious time, and no small danger and loss. I rejoice in any thing which may be done by temporary and itinerant agencies for the spiritual welfare of individuals, but let us never forget for a moment that till the institutions of Christian society have become co-extensive with our population, we have not done the work which God has assigned us to do; that to plant, and nurture, and mature into full and resistless efficiency these institutions, is emphatically the work of this age; and that it is pre-eminently the high calling of those who trace both their natural and religious lineage to the Pilgrim Fathers to do it. And I cannot but be impatient of any and every agency which, either designedly or undesignedly, diverts for one moment the primary interest of any portion of our churches from this great central idea of the age, to which the mind of every American Protestant should be as true as the needle to its pole.

This Society has ever been true to this great central conception, and it has done much to keep it distinctly and fully

before the minds of the American churches. But its sphere of labor is limited to a particular class of educational institutions, the collegiate and theological. It has for its objects, to foster, guide, aid, and encourage efforts to found institutions in our new settlements, while society is yet in its infancy, and to bring them up into full strength and efficiency with a rapidity corresponding with the growth of the States we are founding.

To show the adaptation of such an association to the great work we have in hand, it will not be necessary to go into any argument to prove the usefulness of colleges. *That* in New England, in Boston, before such an audience as this may be assumed. The steady growth of colleges in New England by the voluntary contributions of her people, is a measure of her convictions on that subject not to be gainsaid.

But while this point probably needs neither illustration nor argument, it may not be needless to remark, that *the founding and nurturing of the higher seminaries of learning should be provided for in the very infancy of society, and it must be attended to at that period, or those seminaries will utterly fail to exert their proper influence over society in its maturity.* New England probably furnishes the best illustration of the truth of this proposition. Had the founding of colleges been neglected in this portion of our country while society was in its infancy; while the number of students seeking a liberal education was small; and while the urgent necessity of subduing the wilderness and subjecting a hard and stubborn soil to the hand of cultivation, seemed to demand the entire energy of several successive generations—had our fathers at that time reasoned that it is impracticable to cultivate learning in so new and sparsely peopled a country, and unadvisable to attempt it—we want good common schools now; and if here and there one of our citizens can afford to devote his son to liberal learning, he must send him to the mother country, to better seminaries than can be found in the wilderness, should we attempt it; we must wait till our country becomes rich and populous enough to sustain colleges, and sufficiently enlightened, through our common schools, to demand them: had our early New England fathers reasoned thus, there is no

difficulty in seeing what the results would have been. Society would have grown up, matured and hardened, without colleges, and it would have been impossible to engraft them upon it, or to incorporate them with it. They would have had no place in the ideas, the felt wants of the people. Yale and Harvard owe their power over society to the fact that they are vital portions of New England, rocked in its cradle, nurtured in its infancy; that they have "grown with its growth, and strengthened with its strength;" that they are vital organs, and have performed for generations the most dignified and important vital functions; that they are consecrated in the holiest historic recollections of the people. It is to this that they owe both their power over New England opinion and character, and those constant accessions to their endowments, by which they are enabled to advance with the progress of society and provide for the rapidly increasing wants of a growing and progressive civilization.

And even those colleges of New England which are of more recent origin, owe their growth and increasing influence to the fact, that colleges were founded and carefully nurtured in the infancy of those States. Amherst College could not, in the period of thirty years, have grown to her present resources, numbers, and influence, in any community which had not been accustomed from its infancy to cherish and appreciate collegiate institutions. There are portions of our country—it would perhaps be invidious to name them—where the founding of colleges was in their infancy neglected: some of them are communities not wanting in wealth, general intelligence, active enterprise, and even religious principles; but in irresistible and wide-spread influence over the nation and the world, exerted through their men of learning and professional distinction, they will bear with New England no comparison; and it is doubtful whether, in these communities, an Amherst College could be brought into being in a century. The ideas—the felt wants, which created that Institution almost in a day, are not there, and the best time for generating them is past long since.

It is impossible that intelligent, good men, engaged in founding Christian society in the new States, should not feel

the founding of colleges to be a part of their work, which cannot be neglected without certain and serious detriment. The very same reasonings which led to the founding of Yale and Harvard amid the primeval forests of New England, will lead the Christian missionary, who goes forth to any other wilderness as an apostle of the same faith and the same Christian civilization, to lay foundations for Christian learning at the very beginning of his labors. And this will not take place at one or a few points, but it will take place wherever enlightened Christian men go to lay the foundations of Christian society in the wilderness. The men who neglect to do it, will neglect to do their work; they will fail to build the tabernacle after the pattern shown them; they will forfeit the confidence of the churches who send them.

And, accordingly, I could refer to the individual missionaries of Christ who were sent to the few and scattered people along the banks of the Mississippi, the Illinois, and the Wabash, at the beginnings of things in the great States which are now watered by those streams, who, at the very commencement of their labors in that great wilderness, saw the necessity of laying such foundations, so clearly, and felt it so vividly that it was the burden of their thoughts and prayers by day, and drove sleep from their pillows by night; and who, in the midst of the overhanging forest, or the boundless green of the unbroken prairie, consecrated to God the spot on which the Christian college was to be reared with an enthusiasm like that with which pious Israelites, returned from the captivity, laid the foundations of the new Temple.

I could point to an upper room in one of the edifices of Yale College, where a band of Theological students entered into engagements with one another, and with God, to go as missionaries to what was then one of the newest and most destitute portions of our country. And as they thus covenanted together to engage in the work of Home Missions, the central conception around which all their plans were grouped was the founding of a Seminary of learning of the highest order, which should be, in the progress of events, to that State, what their Alma Mater is to New England. They knew well that such a hope could be fully realized only in

distant years, long after their earthly cares should have terminated. But they would lay the foundations on which coming generations should build. Those foundations, by the help of God, they did lay amid the rank prairie grass, and on those foundations is reared one of the cluster of institutions which is fostered and sustained by this Society. Will the audience pardon the egotism of saying, that your speaker was present in that upper room, and, as the result of pledges then entered into, has labored from that hour to the present in founding and rearing Illinois College. The conception originated in the spirit of Missions.

And regarding the subject in this point of view, I cannot too strongly deprecate the idea, that our colleges are merely secular institutions, and that to plead their cause in our religious assemblies is scarcely consistent with the sanctity of the Sabbath, and the Church of God. Our colleges ever have been religious institutions; they have originated in the deepest religious convictions and affections of the pious. It is to this fact chiefly, that they owe their prosperity and their power. And shall it be said to the men, who, for the last twenty-five years have been expending their talents and their lives in the cause of Collegiate education in the new States—yours is merely a secular enterprise, after all—the Church, as such, has no particular interest in it? Can those men be expected to sympathize with such an estimate of their labors? Why not as well call the Missionary Seminary at Lahainaluna, or Batticotta, secular? Why not as well call the whole educational system of the A. B. C. F. M. secular? in which we have not only young men preparing for the ministry, but multitudes of youth of both sexes, some of them pious, others not; together with instructors, libraries, apparatus, seminary buildings and dwelling houses, all procured by the funds religiously devoted to Foreign Missions. God grant that we may never so narrow the field of our religion, as to secularize such objects as these, either in our Foreign or Home Missionary fields. Let them be provided for by appealing to the deepest and the holiest religious motives.

And God has been all along in a wonderful manner vindicating the religious claims of the cause of learning by the dis-

pensations of his Spirit. Where, in this, or any other country, in modern times, will you find brighter manifestations of God's saving grace, than in the history of those Colleges which religious men have founded and dedicated to his glory? Most especially has this been true in those Colleges of our new States which are fostered by this Society. The fact, that during the brief period of the existence of these Institutions, not less than seven hundred young men have experienced in them the saving grace of God, is almost without a parallel. Want of time forbids detail, and the facts are familiar to my hearers. How many of you can remember scenes of religious interest which occurred in your college days, which can never be forgotten, nor called to mind without the most fervent gratitude? How many of those present to-day first found a Saviour in such scenes?

That will be an evil day for this country, when the life-blood of our churches ceases to circulate through our colleges. The ministry will decline in numbers, in learning and in piety, and the influence of sanctified learning will cease to be exerted over the secular professions.

Will then the churches send their missionaries into the new settlements, telling them—"We will give you food and clothing, we will send men into your fields of labor with Bibles and tracts, we will send the colporteur to visit your people from house to house,—we will send the agents of our Sunday School associations to gather Sabbath Schools, and encourage the people to engage in that enterprise, by a liberality in furnishing books for Sunday School libraries almost without limit,—but should your heart burn within you to lay in the wilderness the deep and lasting foundations of Christian learning—to open fountains in the midst of the desert, at which generations yet unborn may drink and be refreshed—you must not look to us for help in such enterprises?" Would not a disposition to give such instructions to a missionary departing to his station in one of our frontier settlements, indicate a sad decline from the spirit and wisdom of our fathers? Would a wise missionary accept his commission on such conditions?

It is evident, indeed, that the friends of Christ in the new

settlements need assistance in laying foundations for seminaries of learning, more than in any other enterprise in which they will be called to engage. To establish such an institution requires the co-operation of many individuals and churches scattered over a wide extent of country. Such a co-operation, is, in a recent settlement most of all, difficult to be secured. The particular claims of every one's locality are numerous and exceedingly urgent. The minister is to be supported—the church and school-house to be built, while the people themselves are living in log cabins, and the forest or the rank prairie grass still covers the farms from which they are to derive their living and their wealth. In these circumstances, it is not easy to persuade men to rise above the claims of all these local objects, and grant efficient and timely aid in founding and rearing seminaries of learning, on sites which they perhaps may never behold. It is not so easy to make men feel the pressure of an object thus distant and common, and for which, every one is ready to believe, others will provide if he does not, as of those nearer and more local objects—the church—the ministry—the Sunday School and the school-house: and if there is any one of all the objects for which Christians in the new settlements ought to provide, in respect to which it is pre-eminently reasonable that they should ask and obtain aid from abroad—it is the founding of the higher seminaries of learning. There is no way to escape this conclusion, except by denying that it is needful or useful to found them in the infancy of society. I can have no fear that any intelligent man, who has any practical acquaintance with the subject, will risk such a denial.

Let us not then think of forsaking, in the hour of their weakness and need, those men who are endeavoring to rear up the standard of learning in the wilderness. Let us acknowledge and feel the importance, the difficulty, the many discouragements of the work in which they are engaged. Students will be few in number—resources will be slender and only obtained by the most arduous and painstaking labor—libraries will be scanty—instruments of instruction inadequate—and thousands around them will entirely fail to appreciate their labors. But shall not those appreciate them who

are enjoying, in all their fulness, the inestimable blessings which are flowing from the institutions of learning founded by our ancestors? Shall not *they* appreciate the labors of men who, in the midst of all the secularizing and materializing tendencies of that vast domain which the present generation is reclaiming from the wilderness, are annually sending out a few men imbued with the spirit of learning?—whose lives are employed in slowly but steadily gathering the affections and the co-operation of vast communities, soon to emerge into great wealth and great influence on the destinies of the world, around the spots consecrated to learning?—who are creating the vital organs by which those communities are at no distant day to exert the influence of cultivated and Christianized intellects upon the human race? And when those men need help, shall we not be as ready to give it as to aid any other Christian enterprise in any portion of the world?

And let us endeavor to form a correct conception of the extent of this claim upon our co-operation and assistance. The early founding of a Christian college is a want of *every new State* which is yet to be added to our Union. He, therefore, who would set a limit to this demand must set a limit to American emigration. He must point out the power which shall say to that American enterprise and adventure now so rapidly taking possession of the world, "Hitherto shall ye come, and no farther;" or else he must set a limit to our Home Missionary enterprise, and tell us when and where the Christian ministry will cease to follow the emigrant into the wilderness. If any man were required to name the most energetic and living phenomenon which is at this time to be seen on the face of the whole earth, he must name this same American emigration; and this it is which is creating, and is likely to create the necessity of our granting aid in founding seminaries of learning in new and growing free communities. The imagination is lost in trying to form a conception over what tracts of the earth's surface, now traversed only by the savage, this emigration may spread itself in the next one hundred years. The time has surely not yet come for those who have aided in founding colleges in our new settlements to imagine that their work is done, or nearly done.

This work is of vast magnitude, and of peculiar difficulty. It is one which the American people cannot safely neglect for an hour, and which they are yet sometimes strongly tempted to defer to the distant future. The relation of our country to civilization is most peculiar. All other great and highly civilized nations have felled the forest, and subdued the wilderness, and appropriated their lands, and laid the foundations of their cities, in the early periods of their history, before they began to experience the necessities of an advanced and mature civilization. We have need of the highest intellectual culture—the most perfect and mature civilization, in the very midst of our rude struggle with the wilderness and the savage. We must attain the high, intellectual culture of modern Germany, while we perform over a continent the labors of the men who felled her Hercynian forest. This same necessity was laid on our ancestors, who first subdued the forests of the Atlantic coast, and nobly did they meet it. It has been laid on each successive generation of their descendants. But never has it pressed so heavily on any generation as on the present. Our population is undergoing a sudden and unexpected expansion over a continent. Resources of boundless extent, and inexhaustible riches, are to be appropriated and developed. Newly invented arts, which a generation since, philosophers had not discovered, nor enthusiasts dreamed of, are to be applied on a scale of unheard-of magnitude, from ocean to ocean, and from polar frosts to the tropic; massive iron bands are to encompass a continent which in our boyhood was a great and terrible wilderness; and to become the great highways of an intercommunication scarcely less rapid than that of the swallow or the pigeon. And while these mighty physical results are being produced by the labor of our hands, is it strange that there should be a tendency of the national mind to prefer both as objects of thought and action, the material and mechanical, to the intellectual and the spiritual?

And there are accordingly many indications among us of an undesirable tendency to such a preference. Many of our older institutions of learning are indeed in a prosperous condition, but they are by no means increasing in the number of their pupils and in the extent of their

influence, in proportion to the increased wealth and population of the country. There is no room to doubt that the portion of intellectual power of the present generation of our countrymen which is devoted to learning, bears a much less ratio to the whole, than for several preceding generations. And if we institute the comparison with reference to sacred learning, the result will be very greatly unfavorable to the present generation.

Most especially is this true of the new States. Residents of the New England and Middle States are slow to comprehend why the growth of Western Colleges is so slow,—the number of their students so small,—and the number of annual graduates, as compared with their own, so insignificant; and they are often tempted to ascribe it to some fault in the management of the Colleges themselves. Doubtless several causes concur in producing this result; but the one cause which is incomparably more influential than any, or all others, is this same preference of material interests over those which are intellectual and spiritual. The population of those States at present sets but a low estimate on extended and varied scholarship; or rather, if it values not scholarship less, it values material interests more. Parents are much more eager to educate their sons to draw out successfully the resources of a soil of inexhaustible fertility; to acquire princely wealth from a commerce which is giant-like even in its infancy, or to bear an important part in those great enterprises of material improvement which are soon to distinguish the Western States above every other portion of the world,—than to train them for those tranquil walks of learning which, however useful to mankind, appeal but feebly to the excited imaginations of the people, and offer but a poor prospect of pecuniary reward.

This is the cause of the slow growth of Western Colleges. And it affects not only the new States themselves in all the tastes and habits of their people, but it strongly affects the opinions and modes of action which prevail in those portions of the country which have been the field of action of the Collegiate Education Society. The West is not thought of as a region of schools and colleges and high intellectual culture, but only as the land of rich farms, countless herds of

cattle, and an inconveniently abundant supply of breadstuffs. True, the people of the West have souls, and it is best to send them Bibles, and tracts, and *some* missionaries; but if any learning is really needed at the West, the East must furnish it for them just as it manufactures their cotton goods. The West in both cases must be content with furnishing the raw material and the breadstuffs.

Here, then, is a question worthy of the best powers of the best minds among us. How shall this great interest of civilization and of religion be adequately represented to the American churches and the American people? How shall it be kept ever fresh and distinct before the minds of all those who love their country? How shall we counteract this materializing influence of the physical expansion in the midst of which we live? How shall we overcome the divisive influences of local and individual selfishness under ten thousand forms, tending to render all effort for liberal learning abortive in the new States, by dividing among a multitude of starveling institutions resources which, if properly combined, would be inadequate to make a few respectable; and wearing out the patience of those who in the older States love the cause, by a variety and multiplicity of conflicting claims, at once ridiculous and intolerable? How, in circumstances such as these, shall we concentrate the efforts of all who love the cause upon a suitable number of institutions wisely located, and thus secure for this great permanent interest the wise application of sufficient resources? These are grave, and, I confess, difficult questions; and I think we have cause for humble gratitude to God that there are some among us who have been earnestly engaged for several years past in the attempt to work out an answer.

In part, the answer would seem to be clearly indicated in the providence of God. This interest will not again be left in the hands of such particular institutions as may chance to spring up in the new States. This plan has been tried, and need not be tried again. It is as though the capitalists of our Eastern cities were to attempt to build all the railroads which sectional and individual selfishness can project. If this interest is to be left entirely to the efforts of such individual in-

stitutions as may wish to represent themselves and the cause to the churches, a state of things will again come up which neither will nor ought to be borne; and there will be an end to all benefactions to the cause of learning, except in the case of institutions long established and of settled reputation. The founding of such institutions on any liberal scale in the new States will be deferred to the distant future, if it be not rendered for ever impracticable.

We may, therefore, safely assume that *in some form or other this interest will come under the control of associated effort*. If so, the power of association will be applied to it under one of two forms; either that of subjecting our literary institutions to the control of ecclesiastical bodies, or else providing for the wants of their infancy by a voluntary association. If the aid of a purely voluntary association is resorted to, it will only be a *temporary arrangement*, designed to assist institutions in the newly settled portions of the country in their early struggles during the period of their infancy and their weakness. Such an association may be expected to exert a salutary indirect influence by granting aid only to institutions constructed on a correct and satisfactory basis, and wisely conducted. But it will exercise no control; it will in no manner interfere with the independence of the particular institutions which it aids. It will leave them entirely in the hands of their own proper Boards of Trust, composed of men selected on account of their known piety, integrity, and wisdom, and their earnest devotion to the cause of Christian learning. They will thus be handed down to posterity on the same broad and substantial basis as the leading colleges of New England. It gives me pleasure to state, that this is the basis of all the colleges aided by this Society except two, and those two are chiefly designed for the benefit of our German population.

If, on the other hand, the method of ecclesiastical control is resorted to, it will produce an important change in the *constitution of the institutions themselves*. The appointing power, with all its consequences, will reside in ecclesiastical bodies, and be subjected to all the conflicting influences and fluctuations to which they are liable. And this arrange-

ment, instead of being limited to the period of infancy, when it might be comparatively harmless, will be the more tenaciously adhered to the farther they are advanced in strength and maturity. The direct control of ecclesiastical bodies over our seminaries of learning will thus become a permanent social element.

Between these two widely different systems, it seems to me we are called and necessitated to make our choice. In the absence or the inefficiency of a voluntary association to meet the necessities of our colleges in their infancy, I can have no doubt that the higher seminaries in the new States will fall chiefly under the control of the ecclesiastical authorities of the different religious denominations. The power of ecclesiastical bodies in some of the new States of the West is very great,—greater than one unacquainted with the case can well understand. As a means of breaking the force of local passions, interests, and prejudices, it is one of the strongest forces in existence. There are certainly in the West, ecclesiastical bodies which possess a power of concentrating the activity of the people upon a given enterprise,—all local considerations to the contrary notwithstanding,—not at all inferior to that possessed by the State itself. When, therefore, individuals feel a deep interest in the cause of learning, but find no means at hand of overcoming that local egotism, which is the great obstacle to success in an enterprise for promoting it, nothing is so natural as to commit the whole interest to a power believed to be strong enough to overcome this obstacle, and secure the requisite concert of action. And the power ecclesiastical is ever at hand, quite ready to assume this guardianship of all institutions of learning. It is accordingly undeniable that in the whole Northwest educational interests are falling greatly under ecclesiastical control. And it seems to me the practical question really presented for our consideration is, whether we will prefer to sustain and give greatly increased efficiency to such a society as we have, or to hand the cause of learning over to be controlled by the various ecclesiastical powers. I cannot but think there are reasons of great cogency why the latter course should not be adopted.

It will strengthen the principle of sect, which is every where, but especially in the West, already too strong. No proposition is plainer than that the power of a government is proportioned to the number and importance of the interests which it controls. It matters not how free the forms of a government may be, or how completely subjected to the popular will,—if its administration enters into those details which every man is much better able to manage for himself, it will be tyrannical and highly detrimental to national prosperity and private happiness. To any man who knows the A B C of civil liberty, this proposition needs no proof. And hence no government which retains in its hands the control of any interest which belongs not appropriately to it, can fail to be just so far tyrannical. There can, for example, be no full enjoyment of freedom in any nation while the government refuses to give up religion to individual conscience and the free action of the voluntary principle. In every state the mightiest blow that can be struck for freedom, is the establishment of the voluntary principle in religion.

These principles are just as applicable to ecclesiastical politics as to civil. Every interest which is surrendered to the ecclesiastical power strengthens it; and whenever an ecclesiastical power controls any interest which belongs not rightfully to it, the exercise of that power becomes in just so much injurious to the welfare of the community. What, then, is the proper limitation of the province of ecclesiastical powers in this country? I have no hope of so answering this question as to secure any general concurrence. It is, perhaps, the very last question which will be settled to the general satisfaction of the Church of Christ on earth. But it seems to me the sentiment may meet a pretty general response, that at the present time, certainly in the Western States, ecclesiastical powers exercise more than a rightful sway—that we are disposed to rely on ecclesiastical influences far too much, and on individual religious activity far too little; and that any step tending to strengthen the ecclesiastical forces which bear sway, would be a step backwards. If there are any to whose judgment this statement does not commend itself, I do not feel much disposed to argue it out; I would rather *suggest* than advocate.

It must be admitted by all, that to surrender our seminaries of learning to ecclesiastical control, must greatly add to the influence of ecclesiastical bodies, and strengthen the principle of sect. I know well that there are many good men who are not prepared for this.

Such an arrangement will tend to infuse the spirit of sect into the ministry, and into individual character.—This follows from what has just been said, but it is well for a moment to contemplate it particularly. If our ecclesiastical bodies not only send us our ministers, and decide for us in reference to their orthodoxy, but control our seminaries of learning, and provide the instructors of our children, and manage all the funds which we consecrate, not only to religion, but to learning also, we shall come at last to regard them as religious essentials—as a part and parcel of our religion itself. We shall never look directly upon the uncolored and unrefracted light of God's truth as it comes to us from the Divine Word and Spirit, but always more or less bent from its course, and discolored by our ecclesiastical media; and we are liable to reach a point where we shall begin to regard brethren, not in our ecclesiastical connection, as hardly in the fold of Christ, or at least, as occupying an apartment in it quite distinct from ours, and so much removed from us, that we can hardly believe that the Sun of Righteousness does shine upon them.

And ministers and teachers will deeply sympathize in this sectarian tendency. The young man to whom God has given talents of a high order, and who feels himself called to devote his life to the higher walks of learning, will see no access to the station where he feels that he is best fitted to serve God in his day and generation, except along the pathway which his own sect prescribes. To that precise standard his ideas must be conformed—within those prescribed limits all his mental activities must be confined. Against the man, however fervid in his love of Christ, whose mind is imbued with an eclectic spirit, and disdains the rigid barriers of sect in his longing for a wider range of thought, fellowship, and affection, the high places of influence in connection with our system of education will be effectually closed. Can the cause of learning in this age, dispense with the labors of such minds? Can

it ever enjoy them under ecclesiastical control? It seems to me these questions may be submitted to the most enlightened friends of Christ, without one word of comment. The subjecting of our seminaries of learning to ecclesiastical control will strongly tend either to break down such minds, or drive them into obscurity and inactivity.

But again, *such an arrangement of our seminaries of learning would deprive them of the affections of a large portion of the people.* There is no ecclesiastical system in the country which is approved of and loved by more than a minority of the people. Every ecclesiastical system of the country is looked upon with more or less distrust and dislike by a majority even of the Christian community. With the great first principles of the religion of Christ, it is not so. Those principles do command the unanimous suffrages of the whole body of the faithful, and the assent of an overwhelming majority of the nation. Are, then, the peculiarities of sects important, to be associated in the national mind either with systems of education or seminaries of learning? It seems to me every intelligent candid man must answer in the negative—and that his negative will only be so much the more emphatic as his tastes and feelings are more religious. It is the spontaneous dictate of right Christian feeling that our Colleges ought to be religious—that otherwise they are worthy of no confidence and no aid, but that they ought not to be sectarian, and that in proportion as they become such they lose their high religious character. Why, then, place them under a denominational control? By doing so, you are, as has been shown, in great danger of poisoning them with the spirit of sect: but if you escape this evil, which you can hardly hope to do, you detract from that universal affection which they ought, one and all, to secure from the entire people, by associating them with denominational peculiarities, which are always distasteful to a majority of the community. Why should not our Colleges be placed simply on the broad religious basis of a common Christianity? Why must that respectable portion of our population, who are not identified with any religious denomination, see in each of our Colleges the representative of some sect, instead of seeing in them all the representatives

of learning, imbued with the principles of our glorious common Christianity? Why not let all men see that to the purely denominational conflicts of the time, our Colleges are not in any way partisans?

Nor, again, can it be denied that while the power of ecclesiastical bodies, applied to institutions of learning, tends in one aspect to concentration, and consequent efficiency, in another, *it produces division, and consequent feebleness*. If it concentrates the activity of its *own members* upon a given enterprise, it with equal certainty multiplies such enterprises till their number shall be at least equal to the number of denominations. This would, to say the least of it, be in some portions of our country a very inconvenient multiplication of Colleges. It would require the wealth of an imperial treasury to make them all respectable. Thus, as applied to *a whole community*, the principle of ecclesiastical control tends to distract and divide almost to an unlimited extent, and renders any satisfactory success in our educational enterprises exceedingly difficult, if not impossible to be attained.

No intelligent mind can contemplate the distraction of our educational resources among a most unreasonable multiplicity of feeble enterprises, without a feeling of sorrow. And yet it is the force ecclesiastical and denominational, more than any other cause, which occasions this distraction, feebleness, and lamentable waste of precious resources. Denominationalism is even more powerful on the great scale to divide, than it is within its own narrow limits to concentrate.

Nor is it less obvious that the ecclesiastical control of our seminaries of learning, in some respects, peculiarly exposes them to the very evil, to avoid which, is in many minds the chief reason for resorting to it—the *perversion of funds from the intentions of donors and founders*. We surely want no instruction in this age on the liability of ecclesiastical bodies, to be agitated and convulsed by violent partisanship with its attendant passions, and to be rudely rent asunder amid such convulsions.

In such a season of excitement, where the *majority* rather than the right must necessarily govern, is it reasonable to ex-

pect that the wishes of a donor, perhaps long since deceased, will be rigidly respected, and his intentions carried out with scrupulous exactness? Must not any fund, to whatever object devoted, the control of which falls amid such convulsions, be peculiarly liable to be perverted in a greater or less degree from the design of the donor? And have we any methods to propose whereby we can guard our ecclesiastical bodies against such agitations and disruptions in the future?

I cannot, therefore, but deprecate subjecting the seminaries of learning in our new settlements to ecclesiastical control as injurious both to learning and religion, and I entertain no doubt that many excellent men are prepared to respond to this sentiment. To such men I would then say, cherish the Collegiate Education Society, and give it much greater efficiency than it has ever yet attained to. All over the West there is a felt need of applying the power of associated effort to the founding of colleges. And if the voluntary principle does not furnish us a system of associated effort suited to the exigencies of the case, the power of ecclesiastical association will be appealed to, and not in vain. The friends of learning will sacrifice a part of their *freedom* for an increase of their *power*. I am aware that some of my hearers may consider what I have admitted respecting the efficiency of ecclesiastical organization as a concession of the whole ground in controversy. And if there were no other method of bringing the power of associated effort to bear, so it would be. Better, perhaps, sectarian colleges than no colleges. But experience, after all, has fully demonstrated the superior efficacy of voluntary over ecclesiastical associations. It stands out as a fact not to be gainsaid or resisted, that the great leading benevolent enterprises of the day, those which in efficiency have greatly surpassed all others, are controlled by strictly voluntary associations. To give over our colleges to ecclesiastical control, is to choose a less efficient instrument rather than one more efficient. The spirit of the age tends to limit rather than extend ecclesiastical power, and it will only consent to extend it under a feeling of necessity, and then with reluctance. Let us then have a great voluntary association on truly liberal and Christian principles, devoted to the cause of learning, and its power will exceed that

of any ecclesiastical arrangements; the hearts of the people will go with it: it will be felt to be in harmony with our national character, and gather around it a host of the most enlightened minds, whose influence will be felt along our whole frontier in rearing up the institutions of learning upon the broadest and most truly Christian principles.

Such an association we have, excepting, perhaps, the inadequacy of its means to the great and noble objects which invite its care. Perhaps, indeed, there may be room for a doubt whether it is comprehensive enough in its objects. But this is a point I do not design to discuss on this occasion. It has labored in the only field which it found vacant for its occupancy, and that field is a noble one, worthy of vastly greater resources than it has had at its disposal. Let it be cherished as a means of representing to our churches and our people the sacred interests of Christian learning in their relations to our expanding population. Let us cherish it as our best and only safe means of encouraging, restraining and guiding enterprises in behalf of learning at the West which may need our co-operation. Let it be understood through this Society, that while enterprises originating in faction, or in sectional selfishness, or conducted in a spirit of wild and reckless experimenting, will have little chance of distant aid, all institutions, wisely planned, wisely located, and conducted on truly Christian principles, shall receive such ready and liberal assistance from the friends of learning in the older States as will render them respectable, efficient, and adequate to the wants of the communities in which they are located.

Let this Society be conducted with that far-reaching forethought, that just appreciation of first principles, and that willingness patiently to wait their operation, which were at once the characteristics and the glory of the fathers of New England. There is a dangerous tendency of the popular mind among us to prefer immediate results to those which are remote and ultimate, however important the latter may be. It does not so well suit the spirit of this age to labor in ploughing the field and sowing the seeds, from which, it is presumed, the harvests will chiefly be gathered by men of coming generations. This spirit will not do for men who are to plant the

institutions of learning on the borders of the wilderness, nor for those who are to encourage and sustain them in the work. They must plant the acorn in cheerful hope, and patiently wait for the oak to grow under the combined influence of moisture, and sunshine, and time. Only when it shall have experienced a hundred springs, and a hundred autumns, can that oak put on its proper majesty and dignity. Its full maturity they can never hope to see. Its venerable shadow will rest on their graves—but society dies not—posterity will be there; that oak will afford delightful shade to our children, and our children's children.

It is not, however, necessary to look to the distant future for the fruit of this Society's labors. True, its resources have been comparatively small, and its difficulties many, but its results are highly satisfactory and encouraging. It found at the commencement of its career the cause it was intended to advocate on the very brink of utter ruin. A group of institutions which had cost years of labor, and much treasure, and in which great confidence of wide-spread and lasting usefulness had been reposed, embarrassed by oppressive debts, and crippled by very scanty resources, regarded by the Christian community with a feeling nearly bordering on disgust, excluded for the most part from further appeals to the churches by an obstinate prejudication of the case which could scarcely tolerate any farther argument in their behalf. I need not state here the causes of this disgust and prejudication. They have been met and overcome. The cause of Collegiate Education has been advocated in our churches as it had not been for a century. This day's assembling is proof that the claims of Collegiate and Theological education in our new settlements are again fairly before the churches. They have a share in their interests and their affections. The institutions, for the immediate benefit of which the Society was organized, have been relieved from their debts and embarrassments, and placed in circumstances of greatly increased efficiency and usefulness. Valuable collections of books, and other instruments of instruction, courses of study, and systems of discipline, which were the result of years of experience; valuable buildings and sites, around which have clustered for a quarter

of a century the hopes of the pious, and the sacred associations of Christian learning, have been saved from being lost to the cause. Two of these have already attained to such a footing of independence as no longer to need the aid of the Society. The three remaining of the original five are far advanced toward a similar result.

In the mean time, other institutions, under the fostering care of the Society, have sprung up in regions widely remote from each other, and are rapidly rising to influence and usefulness, and promising to be permanent blessings to the communities in which they are located. If these results seem small, it must be to those who are not prepared to appreciate them. They will not, I am persuaded, appear small to those who review what we are now doing, in the light of coming ages.

I will only add, in conclusion, that among all the benevolent associations that adorn and bless our country, there is not one which has for its foundation a grander conception than this. There is in modern times but one race of men which has yet shown any power of transplanting civilization to the wilderness. That one is the race which builds the church and the school-house simultaneously with the emigrant's cabin, and founds its halls of learning within hearing of the woodman's axe, and the huntsman's rifle. This is the central idea of our national history. It is to the power of this great principle, that we owe the triumphal march of our civilization from ocean to ocean; and it is such a spectacle as the world never saw before. This great principle is fitly represented by this Society. Our object is to found and to build on the borders of the ever-receding wilderness, institutions which are to bless the present, and shed an ever-increasing light on coming generations, to make the influence of learning, sanctified by the Christian faith, co-extensive with our population, and our national domain. Surely this is a conception to which Americans ought to respond. It is an organization not less adapted to the great and peculiar ends of our national existence, than the legion was to the destiny of Rome. For as certainly as Rome was called to conquer the world by her arms, so certainly we are called to conquer it by knowledge, and the religion of Christ.

TENTH
ANNUAL REPORT

OF THE

SOCIETY FOR THE PROMOTION

OF

Collegiate and Theological Education at
the West.

WITH

AN APPENDIX.



NEW-YORK:
JOHN F. TROW, PRINTER, 49 ANN STREET.
M.DCCC.LIII.

ABSTRACT OF PROCEEDINGS

CONNECTED WITH THE TENTH ANNIVERSARY OF THE SOCIETY
FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL
EDUCATION AT THE WEST.

THE Board of Directors met at the South Church, in the City of Worcester, Mass., on Tuesday, the 25th of October, 1858, at 4 o'clock P. M. In the absence of the President, the Rev. A. Peters, D. D., one of the Vice-Presidents, took the Chair, and opened the meeting with prayer. The Rev. Joseph H. Towne was appointed Secretary.

The Minutes of the last Annual Meeting of the Board were read. Adjourned to meet at 7 o'clock.

7 o'clock, P. M.

The Minutes of the Consulting Committee were read and approved.

The reading of the Annual Report, as prepared for the consideration of the Board, was commenced by the Corresponding Secretary, and continued during the session.

Wednesday Morning, 9 o'clock.

The Board met according to adjournment. The reading of the Annual Report was resumed and finished, and after discussion and emendation, adopted as the Report of the Board.

The Treasurer's Report, audited by J. B. Pinneo, Esq., was presented and referred to Henry White, Esq., and the Rev. Dr. Eddy.

The thanks of the Board were presented to the Rev. Joseph H. Towne for his Discourse in behalf of the Society,

delivered in the Central Church, on Sabbath evening, and a copy requested for publication.

The discourse was founded upon 2 Cor. xii. 14, last clause: *"For the children ought not to lay up for the parents, but the parents for the children."*

The preacher said he was here to plead for posterity. His aim was to show the relation of colleges to those agencies on which we must chiefly rely under God for the formation and diffusion of an enlightened public sentiment. As preliminary to his main point, he showed that the permanence of the free institutions of this country is conditioned on the diffusion of such a sentiment. After alluding to certain qualities or features of our institutions, peculiarly favorable to their perpetuity, his remarks on this point were substantially as follows:

But while there is so much in the mechanism of our institutions favorable to their perpetuity, the conviction cannot be too deeply engraved on our minds, that the fate of the Republic depends upon the character of the public sentiment that shall pervade the nation. European governments are powers in themselves. They do not ask the people leave to be—and if the populace are ignorant, the more fit are they for slaves. But the American government is not so much a power as an agent. This is its peculiarity. It is the servant of the popular will. The force that actuates, directs, controls, moulds it, is not in itself, but in society. If there be not public virtue enough in society to regulate the machinery, it must run down. There must be a sentiment combining, if you analyze it, an enlightened love of country, an enlightened attachment to the great principles of civil and religious liberty, an enlightened conviction of the value of our Union, and above all, a deep religious feeling—a reverence for the God of our fathers, as the source of all political power, as the Ruler of nations, whose will is above all human enactments, and the only supreme law. This must be the sentiment of our land—the national sentiment—belonging to no one party exclusively, but diffused among all—confined to no one locality, but underlying American society, ready upon an emergency to sacrifice party considerations, and sectional prejudices upon the altar of freedom. With such a sentiment permeating, like the currents of life, through the arteries and veins of society, no institutions are so durable—none so efficient as our own. Without it, none so weak, none whose destruction is so sure. It is their soul, their breath, or rather it is the atmosphere, which supplies them with vital air. Poison the atmosphere that wraps us about, and we die. Let public sentiment in this country become generally corrupt—let love of country die out of it—let religious reverence and the principle of conscience die out of it, and these glorious fabrics, reared by the wisdom, and cemented by the blood of our fathers, would instantly fall in pieces, and be blown away like dust before the whirlwinds of anarchy and faction.

Among the agencies on which we must rely for the formation of this sentiment, the preacher specified: 1st, The Common School; 2d. Pure Literature; 3d. The Press; and 4th. The Pulpit.

After illustrating these several agencies, and showing the part they play in forming the public sentiment, the preacher proposed the question. What is the relation of colleges to these agencies?

He then proved conclusively that the college is related to them as a fountain to the stream that runs from it—as a central luminary to

the satellite that circles about it, as the foundation to the superstructure of the social edifice. The college, indeed, is the grand reservoir, from which flow those educational influences which are to form the tastes and manners of the people. He then showed how these institutions were viewed by our pious ancestors; and asked if they were wrong in attaching importance to them as fundamental to American civilization. "If we will institute comparison," said the preacher, "between things that are alike indispensable, which shall we esteem the more important, the water that sparkles in the goblet to refresh the parched lips, or the spring by the hill-side, from which it is drawn? Which is the more important, the fruit which is gathered for your table to-day, or that tree that yields the annual supply, and will bear fruit for posterity? Which is the more important, the cloud that floats over the village, and distils its fertilizing dews upon a few acres of soil, or the ocean from which for ages continue to come forth those vapory treasures that irrigate the landscapes of a continent?"

The preacher then proceeded with great force to urge the claims of the Society.

The Select Committee (Rev. C. A. Goodrich, D. D., Chairman), to whom was referred, at the last Annual Meeting, the subject of Scholarships and Endowments, and who were also instructed to confer with the American and Central Education Societies, to ascertain whether it is practicable for these Societies to co-operate with this Society in promoting the cause of Education in our public institutions of learning, and if so, what arrangement can be entered into which will be mutually satisfactory; reported in part, and their report was laid over for further consideration.

Renewed applications for aid were received from all the Institutions aided last year, except the Collegiate Department of Tualatin Academy, Oregon.* These applications were read, and Henry White, Esq., Rev. E. Davis, D. D., and William Ropes, Esq., were appointed a Committee to prepare for the consideration of the Board a schedule of appropriations for the ensuing year. Adjourned to meet at half-past two o'clock, P. M.

AFTERNOON SESSION.

The Rev. Leonard Bacon, D. D., in behalf of the Committee appointed at the last Annual Meeting, on the application for aid from Heidelberg College at Tiffin, Ohio; reported, that he had visited the Institution, and proceeded to give the results

* See p. 6.

of his investigations. His report was laid over for further consideration.

The Committee on Appropriations, reported, and the following sums were voted to the several Institutions, for the ensuing year, viz.—to Wabash College \$1,500, to be increased by \$250 if the receipts of the Society admit. To Illinois College \$1,250; to Marietta College \$1,000; to Beloit College \$1,750; to Iowa College \$1,000, to be increased by \$200 if the receipts admit; to Knox College \$750; to Wittenberg College \$1,000; to the German Evangelical College of Missouri \$500, to be increased by \$200 if the receipts admit,

The consideration of Dr. Bacon's Report on Heidelberg College was resumed, the report adopted, and directed to be published in connection with the Annual Report of the Society. (See Appendix.) In view of this Report it was voted that \$500 be appropriated to Heidelberg College, *provided* the funds of the Society admit of it.

The Consulting Committee were authorized at their discretion, to pay during the ensuing year the sum of \$600 to the Collegiate Department of Tualatin Academy, Oregon.

The Select Committee on the subject of Scholarships, &c., reported in full, and their Report was adopted, and directed to be published in connection with the Annual Report of the Society. (See Appendix.)

The Committee appointed to examine the account of the Treasurer, B. C. Webster, Esq., made a commendatory report, as to the manner in which the account had been kept. Their report was adopted, and the thanks of the Board presented to Mr. Webster for his services as Treasurer.

A letter from the Rev. J. M. Ellis was read, resigning his agency, on account of continued ill health. A resolution was adopted expressive of the sympathy of the Board with Mr. Ellis, in view of this affliction, and their thanks for his devotedness and his praiseworthy liberality to the cause in connection with Prize Essays.

The Consulting Committee were authorized to secure the publication of the Prize Essay on Prayer for Colleges, whenever the decision of the Committee of Award should be announced.

The Rev. A. D. Eddy, D. D., was appointed to deliver the next Annual Discourse, and the Rev. C. A. Goodrich, D. D., his alternate. It was voted that the discourse be delivered on the Sabbath Evening preceding the Annual Meeting of the Society.

On Wednesday Evening the Anniversary Exercises were held in the Union Church. The Rev. A. Peters, D. D., presided, and the meeting was opened with prayer by the Rev. Dr. Eddy. An abstract of the Annual Report of the Directors, was read by the Corresponding Secretary.

On motion of William Ropes, Esq., it was

Resolved, That the Report, an abstract of which has now been presented, be adopted, and published under the direction of the Consulting Committee.

Appropriate and eloquent addresses were then delivered by the Rev. Joseph F. Tuttle, of Rockaway, N. J., and the Rev. J. P. Cleaveland, D. D., of Northampton, Mass.

Mr. Tuttle stated, that when the idea of such a society was first suggested he was a student of Lane Seminary, having gone there as a graduate of Marietta College, and he was present as a spectator at that Great Convention of Western Ministers, which met in Cincinnati in June, 1842, and in immediate connection with which the idea arose that, so far as the West is concerned, was the germ of the Society.

At the time of the Cincinnati Convention, Marietta College, like others at the West, was passing through a most fiery ordeal. Its founders had borne heavy burdens till "every shoulder was peeled," and its Faculty, fully accomplished in their separate departments, were willing to stay by the college as a parent by a darling child. Mr. T. said he could never think of that Faculty but with the most profound admiration for their steady self-sacrifice, and the Trustees, too, were not only energetic business men, but men of faith. He trusted he would be pardoned for expatiating somewhat zealously on their virtues, for Marietta College was his Alma Mater. He could never but with a loving admiration recall the names of these men, when he thought of that dark period, from 1842 to 1845, when it would not have been a surprising event if that college had at any moment dashed on the rocks.

He spoke of Marietta because he was an eye-witness of its struggles. Could eye-witnesses from Illinois, Wabash, and other Western colleges be present, they would testify that he had not exaggerated the difficulties attendant upon the founding of such institutions, nor the self-sacrificing devotion with which their faculties met these difficulties. At this period of darkness, that might almost be felt, the voice of Providence, almost articulate, was heard saying: "Fear ye not; stand still and see the salvation of God."

Mr. T. went on to speak of the resources of this country, the character of our institutions, and of the lamentable want of a living, learned and pious ministry, and of the true remedies for this great want. In his individual

opinion, next to home religion, like that of Hannah, Eunice, and Doddridge's mother, and those great refreshings of the Church at large such as were once enjoyed in this country, the great means of furnishing an adequate ministry to the West, and the world, is found in an enlarged system of free Christian colleges, out of which may be selected ambassadors who shall beseech men to become reconciled to God. Thousands were rejoicing in what the Society had done and was now doing, and he would say to its friends, Let your motto be "excelsior."

Dr. Cleaveland remarked, that no one of our benevolent organizations perhaps encountered at the outset so many obstacles in the shape of objections as this Society, but affirmed that all known objections are, in their actual facts, *commendations*. He refuted the following:

Objection 1. "It costs too much." 2. "Western colleges do not give a *thorough* education." 3. "They do not produce *brilliant* and *profound* scholars." 4. "The West is *rich*, and ought not to tax New England benevolence." But if the West is rich, and yet indifferent to her dangers, this is the very reason why we should here prevent her wealth from being her ruin. 5. "The West is *poor*—in debt—don't pay her debts. Let her go to work and pay her debts and help herself." But if the West is poor, then a stern necessity is laid upon us. We *must* help her, or look on and witness her moral ruin. 6. "The West don't *wish* for your colleges—don't accept of them—don't patronize them." Then by all means common philanthropy bids us teach her what her real wants are. Edmund Burke somewhere says something like this: "Get a man's ear—ring on it sounds that he dislikes, words that disgust him at first; keep on ringing them, and they will find their way through his inner being, and he will believe them and obey them. They will conquer him if you keep on." So deal with the West, and the result is sure.

The Society then proceeded to the election of officers for the ensuing year.

The following officers were chosen :

PRESIDENT.

HON. JOSEPH C. HORNBLOWER, LL. D., Newark, N. J.

VICE-PRESIDENTS.

REV. N. S. S. BEMAN, D. D., Troy, N. Y.
 REV. C. A. GOODRICH, D. D., New Haven, Conn.
 JOHN M. ATWOOD, Esq., Philadelphia.
 REV. G. W. BLAGDEN, D. D., Boston, Mass.
 REV. EDWARD N. KIRK, " "
 REV. HENRY MANDEVILLE, D. D., Albany, N. Y.
 REV. WILLIAM PATTON, D. D., New-York City.
 HON. S. H. WALLEY, Roxbury, Mass.
 REV. ELAM SMALLEY, D. D., Worcester, Mass.
 REV. A. PETERS, D. D., Williamstown, Mass.
 HENRY C. BOWEN, Esq., New-York City.
 REV. EDWIN HALL, D. D., Norwalk, Conn.
 REV. J. P. CLEAVELAND, D. D., Northampton, Mass.
 REV. HENRY G. LUDLOW, Poughkeepsie, N. Y.
 RICHARD BIGELOW, Esq., N. Y. City.

DIRECTORS.

REV. S. H. COX, D. D., Brooklyn, N. Y.
 REV. ALBERT BARNES, Philadelphia.
 REV. THOMAS BRAINERD, D. D., Philadelphia.
 REV. A. D. EDDY, D. D., Newark, N. J.
 REV. JONATHAN F. STEARNS, D. D., Newark, N. J.
 M. O. HALSTED, Esq., Orange, N. J.
 REV. T. H. SKINNER, D. D., New-York City.
 REV. ASA D. SMITH, D. D., " "
 HON. T. W. WILLIAMS, New London, Conn.
 REV. LEONARD BACON, D. D., New Haven, Conn.
 HENRY WHITE, Esq., " "
 REV. HORACE BUSHNELL, D. D., Hartford, "
 HON. A. M. COLLINS, " "
 REV. E. BEECHER, D. D., Boston, Mass.
 WILLIAM ROPES, Esq., " "
 REV. EMERSON DAVIS, D. D., Westfield, Mass.
 REV. J. P. THOMPSON, New-York City.
 REV. GIDEON N. JUDD, D. D., Montgomery, N. Y.
 REV. J. H. TOWNE, Lowell, Mass.
 REV. DANIEL P. NOYES, Brooklyn, N. Y.
 REV. R. S. STORRS, Jr., D. D., " "
 REV. RUFUS W. CLARK, East Boston, Mass.
 J. B. PINNEO, Esq., Newark, N. J.
 ANSON G. PHELPS, Jr., New-York City.

CORRESPONDING SECRETARY.

REV. THERON BALDWIN, New-York City.

RECORDING SECRETARY.

B. C. WEBSTER, Esq., New-York City.

TREASURER.

MOSES H. BALDWIN, Esq., New-York City.

In accordance with the recommendation of the committee appointed to confer with the American Education Society, the Rev. C. A. Goodrich, D. D., Hon. S. H. Walley, Rev. A. Peters, D. D., Rev. A. D. Eddy, D. D., William Ropes, Esq., Rev. J. F. Stearns, D. D., Rev. Thomas Brainerd, D. D., and the Corresponding Secretary, were appointed a committee to meet a similar committee from the American Education Society, with a view of framing and presenting a plan of union for the consideration of the two Societies.

The Society then adjourned.

The new Board of Directors met, and, after the transaction of some business, adjourned to meet on the last Tuesday in October, 1854.

CONSTITUTION

OF THE

SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL EDUCATION AT THE WEST.

ARTICLE I. This Association shall be denominated the Society for the Promotion of Collegiate and Theological Education at the West.

ART. II. The object of the Society shall be to afford assistance to Collegiate and Theological Institutions at the West, in such manner, and so long only, as, in the judgment of the Directors of the Society, the exigencies of the institutions may demand.

ART. III. There shall be chosen annually by the Society, a President, Vice-Presidents, a Corresponding and a Recording Secretary, a Treasurer, and a Board of twenty-four Directors, which Board shall have power to fill its own vacancies, and also to fill, for the remainder of the year, any vacancies which may occur in the offices of the Board. The President, Vice-Presidents, and Recording Secretary, shall be ex officio members of the Board of Directors.

ART. IV. Any person may become a member of this Society by contributing annually to its funds; and thirty dollars, paid at one time, shall constitute a member for life.

ART. V. There shall be an annual meeting of the Society at such time and place as the Board of Directors may appoint.

ART. VI. Five Directors shall constitute a quorum for the transaction of business, except for the appointment of a Secretary and the appropriation of moneys, when nine shall be present.

ART. VII. It shall be the duty of the Board of Directors to employ all agencies for collecting funds; to investigate and decide upon the claims of the several institutions; to make the appropriations in the most advantageous manner (it being understood that contributions designated by the donors shall be appropriated according to the designations); to call special meetings of the Society, when they deem it necessary; and generally to do whatever may be deemed necessary to promote the object of the Society.

ART. VIII. This Constitution may be altered or amended by a majority of two thirds of the members present at an annual meeting of the Society, provided the alteration proposed shall have been specified and recommended by the Board of Directors.

TENTH REPORT.

As the Society has now closed the tenth year of its existence, it becomes our duty once more to gather up and embody the results of its operations. While these results, so far as they stand connected with the year now closed, are small, as compared with the necessities of the case, they yet furnish cheering evidence that the favor of God still rests upon the enterprise, as appears from increased receipts, a deepening conviction of the utility and importance of the work, and a growing public confidence in the method adopted for its accomplishment.

Viewed in its *associated capacity*, the Society is not only in harmony with the spirit and demands of the age, but is developing a power which it is more and more apparent can be applied with vast effect in the cause of Christian learning.

So far as this country is concerned, the Society at its commencement was unique in its character—no other existing organization being devoted specifically and solely to a similar work. For more than three hundred years, however, a society had been in operation, whose main power upon the world has been exerted through the medium of educational institutions. From feeble beginnings its influence spread, till, in the height of its power, it could boast of no less than six hundred and ninety-nine colleges scattered over the civilized world. It had been in existence only twenty-five years when the Council of Trent, at the bidding of Catholic Europe, was called for the express purpose of devising means to arrest the progress of the Reformation. As the question in respect to the most efficacious measures which could be adopted went round that grave assembly, an eminent member said: "Train good preachers, and propagate as far as you can the Society of Jesus." And to him they agreed. "To this antagonist influence we must go for an answer to the question often asked—How it happened that the onward and apparently triumphant advances of the Reformation were on a sudden arrested, and, as by the myste-

rious fiat of fate, the dividing line was fixed between the Catholic and Protestant sections of Europe, to remain till now almost precisely where it was drawn thirty years after Luther had broken with Rome."*

It is a stirring thought that in the prosecution of our work we are fighting over the battles of the Reformation, contending with the same antagonist forces on a new and vast field, and one, too, first trodden by the feet of Jesuit missionaries. Some fifty years before the Mayflower was moored in the bay of Plymouth, such missionaries might have been seen crossing the water-shed that divides the sources of the St. Lawrence and the Mississippi, with their bark canoes upon their shoulders; then embarking on the broad Wisconsin, and finally floating upon the bosom of the father of waters, while an interminable wilderness stretched between them and the subsequent home of the Pilgrims. That wilderness has since disappeared, and the old conflict of opposing principles is renewed. In our associated capacity, in connection with kindred organizations, we meet the Society of Jesus to decide the question, "whether Protestant evangelical institutions or the institutions and influences of Rome shall cover that field, and mould the forming population." In this conflict we must meet institutions with institutions, libraries with libraries, profound scholars with those equally learned, free education with abundant resources for the benefit of the indigent; in short, we must bring the power of associated effort to bear on the creation of educational influences with a steadiness and a scope all over our vast Western domain that shall put to shame the movements of the Society of Jesus. And the work has been auspiciously commenced. We cannot here give the facts upon which the opinion is based; but, from some recent investigations made, we are persuaded that so far as the higher institutions are concerned, the *single cluster* aided by this Society has already, and is destined to have, more power over American society, than all the institutions of a similar class of which Rome can boast on the field over which the operations of this Association extend.

RESULTS OF EXPERIENCE.

Sufficient time has now elapsed since the organization of the Society, to furnish experience of great value to the Board for the future prosecution of the enterprise. A few points in

* Puritans and Jesuits, p. 24.

that experience will accordingly be specified. Frequent allusions have been made in former reports to the peculiar exigency in which the Society had its origin, and which placed upon its list five beneficiary institutions. Its original object was to afford assistance to these from year to year, so long as their peculiar exigencies might demand it, and by an early vote of the Directors the aid furnished was expressly limited to the support of instructors, and the purchase of libraries and apparatus. These five institutions at the time comprised almost the entire number of any particular prominence between the eastern limits of Ohio and the western wilderness, which had been commenced under the auspices of the churches which have sustained the Society. But the influence of that pecuniary revulsion which swept with such desolating power over almost every good enterprise at the West, and which brought the institutions above named into a condition that greatly impaired the usefulness of all, and placed in peril the very existence of some, finally passed away. That country gradually recovered its energies, and its growth went forward on a scale never before witnessed.

This created new demands for institutions of learning, and brought new applications for aid. With regard to some of these the Board could entertain no reasonable doubt that they *needed* and *deserved* assistance, and had as truly a claim on the benevolence of the friends of education at the East as either of the five in whose exigencies the Society had its origin. It was evident, therefore, that if the Board should reject applications for aid from such institutions, they would still apply to the churches, either in a separate or associate capacity. This would inevitably produce conflict, that would be sure to defeat one grand end aimed at in the organization of the Society, viz., the prevention of multiplied and conflicting appeals for the same general object; and it might even utterly defeat the Society in its attempts to secure the requisite means to save from ruin the five institutions originally placed upon its list. Such a course would at least prevent the Society from entering one of the most inviting fields of usefulness ever opened to Christian and philanthropic effort. One institution after another has consequently been added, till the whole number aided has swelled to eleven.

Experience has also thrown light on another point. It is a principle maintained by the Board, and freely acquiesced in by the colleges, that they shall cease to receive aid just so soon as they can with safety rely for future support and enlargement upon resources gathered from their own fields. But it has been found that given institutions, after having received

aid a certain number of years, are enabled to say that the realization of a definite sum, through the instrumentality of the Society, which could be applied to the purposes of endowment, would bring them at once to this point. And it was believed that in this way greatly increased efficiency could be given to the operations of the Society, as much larger donations than could be hoped for in ordinary collections would be likely to be realized, as more perfect play would be given to individual preferences for given institutions, and strong motives created by the hope of finishing the work in respect to them by one grand movement. The Directors consequently decided at their fifth annual meeting that it was expedient to provide for such cases, by allowing individual institutions under the direction of the Society, and in co-operation with its agents, to raise a specified sum fixed by a vote of the Board, and which could be applied to the purposes of endowment. No funds, however, are in any case applied to this object except by the direction or consent of the individual donors.

The operation of this system for the last five years has been in a high degree favorable and efficient. While it modifies somewhat the policy of the Society, in respect to endowments, as originally established and administered, it yet divides the ultimate responsibility of disbursements for this object among those who contribute the funds, and it does not divest the Society of those salutary checks against undue reliance upon Eastern aid, which it has ever been the aim of the Board to create. It has, from the first, been regarded as of fundamental importance, to make the impression deep and strong upon the friends of the institutions aided, that the assistance furnished by the Society was merely *auxiliary* to Western effort; that the burden must be chiefly borne by the communities for whose special benefit they were founded.

The Board has never required that the sums thus raised from year to year should pass through the treasury of the Society, although it has been made obligatory on each institution receiving them to furnish a complete list, with the names of the donors, that they may be annually published in connection with the general receipts. It is but just, however, to the Society, that all such donations should appear in the Treasurer's account, as it is by this that the success of its operations in most cases will be judged. If these donations are greatly increased in amount by reason of individual interest in some particular college, and the agency more immediately concerned in securing them happens to be that of some officer of the favored institution, still, in all cases, they come from the great field which the Society is constantly engaged in cultivating,

and may, therefore, be truly classed among the results of its operations.

With great numbers, however, they pass for nothing, unless they are made part and parcel of the Treasurer's account. They read annual reports of benevolent societies simply as they examine ledgers. It matters little how large an amount may be indirectly reported as fairly the product of the general movement, the paragraphs which show this are passed over unread, and the figures, covered by the vouchers of the Treasurer, instinctively sought out as embodying the entire results, and especially in after years, when retrospective views are taken, all such indirect results are sure to fall out of sight. This may happen from no indisposition to do full justice to the Society, but from established custom among benevolent organizations in reference to the construction of their annual reports.

But this subject has a still wider bearing. It is to be expected, that over the wide field covered by the operations of the Society there will be individuals who feel a special interest in particular colleges, and it is essential to the highest success of our enterprise, that full action should be given to such sympathies. During the last ten years a very large sum has reached the several institutions aided, as private donations, varying in amount from a few dollars to several hundreds, and designed not for permanent endowments, but for immediate expenditure. Of these sums, with few exceptions, the annual reports of the Society have given no intimation. In the opinion of the Board, some change in this particular is demanded by the best interests of the Society; and it is believed that the change can be made without lessening essentially the motives on the part of individuals to contribute to particular colleges, and without detriment in the long run to individual institutions.

The Society was organized for the benefit of Western Colleges and Theological Seminaries. It raises money solely for their benefit. It was established in the belief that by acting as the organ of their combined interests on the Eastern field, it could provide for their individual wants, more acceptably to the churches, and more efficiently than they could themselves, exposed, as each one would be, to the conflict of numerous contemporaneous if not rival enterprises.

The Society needs the aid of individual sympathies, just as the foreign mission cause needs the aid of the sympathies which result from kindred or acquaintance with the individual missionaries. These sympathies are the Society's capital, without the benefit of which it could accomplish comparatively little.

While on the one hand the colleges need its constantly operating agency, the Society on the other hand needs the sympathy of individuals resulting from their connection or acquaintance with any of the officers of these colleges, as well as that which has its origin in local interests. It needs also all the aid which it can consistently derive from the knowledge, experience, zeal, and power of Western college officers in pleading the general cause at the East. These various influences are reciprocal in their action, and cannot be separated without serious detriment. As the Society, therefore, has no interests separate from those of the cluster of institutions which it aids, it is for the advantage of each and every college to give to its operations the greatest possible efficiency.

And even if every dollar contributed especially for immediate expenditure, as the result of special interest in particular institutions, were committed unconditionally to the Society for distribution, it is not probable that, in the long run, the interests of any one would be much if at all prejudiced; for *each* has its particular friends, and if their special donations should all be committed to the Society, it might thus largely add to its dividends, and the increased share realized by each might not in the end differ very essentially from the amount contributed by its special friends. Moreover, if particular reasons existed against putting given donations into common stock, the Board would feel bound to regard them, whenever made known. Besides, the policy of the Society is to aid each institution, upon its list, till it shall be able to rely for future support and advancement upon the constantly developing resources of its own field. Consequently, if the increased share realized by any college from year to year from the common stock of special contributions, should be less than the amount contributed by its particular friends, a full equivalent might be furnished before it should be dismissed from the patronage of the Society. Under such an arrangement, all the agencies employed, and all the influences exerted, not only by the Society, but by all the individual institutions, would harmonize and greatly strengthen each other, and their combined results might be so exhibited from year to year that the Society should have the full benefit of this accumulated influence. It may be well here to state, that during the last year not less than \$5,000 went from the Society's field to different institutions upon its list, no part of which appears in the Treasurer's account.

IMPORTANCE OF THE EARLY FOUNDING OF COLLEGES.

Rapid, however, as is Western development, and desirable as it is that at the earliest practicable moment the friends of education in the new States should assume the entire support of these institutions, some time must elapse in each case before this can be realized. And yet, during all this period, by means of such annual appropriations as the Society furnishes, they may, even with very limited endowments, be kept in successful operation, and thus, in the very infancy of those rising communities, their moulding influence may be felt in great strength, if not in the fulness of its power. It was a profound remark of a recent advocate of the Society: *"That the founding and nurturing of the higher institutions of learning should be provided for in the very infancy of society, and it must be attended to at that period, or these Seminaries will fail to exercise their proper influence over society in its maturity."* In his opinion, Harvard and Yale owe their power over New England opinion and character to the fact that they were "rocked in its cradle—that they are vital organs, and have performed for generations the most dignified and important vital functions."

With these principles in view, a single point of contrast between the original settlers of New England, and the great mass of emigrants who throng our Western States, will show the necessity and importance of the work in which the Society is engaged. It has been asserted on good authority that when Harvard College was founded there was one graduate of Cambridge University, England, to every 200 or 250 of the inhabitants then dwelling in the few villages of Massachusetts and Connecticut, and that the sons of Oxford were not few. We cannot wonder that such a population should found colleges, and yet Harvard and Yale were not established without foreign aid.

Let us now look at the contrast presented at the West. According to the last census, the population of Ohio, Indiana, Illinois, Wisconsin, Iowa, Missouri, and Oregon Territory, where the institutions aided by the Society are located, was 4,881,384. At the rate of one to every 250 of this population there would be found in the States named 19,525 graduates of colleges. It is doubtful, however, whether one tenth of this number could now be found, and in the early infancy of these Western communities, perhaps not the *fiftieth part* of this proportion exists.

We speak of having the communities in which the several

institutions are located bear the chief burden of their support; but where the proportion of liberally educated men is so small, it could not be expected that these communities, *as such*, will so appreciate the importance of colleges as to assume this burden. It must, therefore, be borne by the scattered few who have either had the advantages of a liberal education, or are possessed of sufficient general intelligence to place a proper value upon the higher institutions of learning, and especially who have enlightened views in reference to their true relations to the Church of Christ.

At such a point, then, in the history of the new States, a Society like this may perform a most blessed work, in furnishing the means by which the elevating and moulding influences of such institutions may be felt upon these Western communities, just when their character is in the most rapid process of formation. The simple fact that they have unbounded wealth and unlimited power in *prospect*, only adds force to the argument for furnishing aid, in order that we may secure that early training without which the disastrous perversion of these resources when possessed would be inevitable.

It would be in the face of all experience, to expect that at those early stages, they would, *as communities*, adequately apply this training to themselves, thrown together as they are, from almost every nation beneath the sun, and so far as vast multitudes are concerned, utterly unable to appreciate those higher wants of society which institutions of learning are designed to supply.

The Western instructor, surrounded by these communities, has no doubt as to the nature of the appliances which he can use with the highest effect, for their enlightenment and elevation; but then he looks in vain to those whom he would benefit, for adequate aid, before they have felt the influence of his training. He might as well expect an effect to be antecedent to its cause. If, therefore, he is left single-handed to contend with these giant forces, he is ready to cry out in very agony for help. A president of one of the colleges, for whose benefit the Society is now endeavoring to secure a definite amount, in a recent communication says, "My mind is constantly pressed with anxiety about our Eastern subscription, it seems as though I could not be called away from my work here so much and so often; O! that some of the rich good men to whom this thing has been proposed, would carry it through!" And noble-hearted instructors, from Ohio to Oregon, are ready to utter similar language. Their appeals for aid during the last ten years have come before this Board in such numbers and such variety of form, and have been

characterized by such earnestness and power of argument, that our own minds have been deeply moved, and we would gladly so echo their appeals, that resources adequate to meet this great exigency, should at once be poured into the treasury of the Society.

SUMMARY OF RECEIPTS AND EXPENDITURES.

The balance in the treasury by the last Report, "after the disbursements of the year," was \$646 17. These disbursements included \$1,000 for the Endowment Fund of Marietta College, and \$400 for the "Lenox Permanent Scholarship" in Wabash College. Amount received during the year, \$20,931 17, including \$4,300 68 raised in connection with the Central Education Society, and \$2,694 96 raised in connection with the Western Education Society. This was done under an arrangement existing between the several societies by which, in certain sections, joint collections were made under the agencies of this Society, and divided in accordance with principles agreed upon by the respective parties. The entire resources of the year, including \$47 98, balances of agents' accounts, were \$21,625 32.

Disbursements made to institutions, including balances subject to their order, viz.: to Marietta College, \$1,000; to Wittenberg College, \$1,000; Wabash College, \$1,500; Illinois College, \$1,250; Knox College, \$750; Beloit College, \$1,750, together with \$40 specifically designated; Iowa College, \$1,000; German Evangelical Mission College, \$500; Collegiate Department of Tualatin Academy, Oregon, \$600; Endowment Fund of Marietta College, \$1,000; of Illinois College, \$1,856; of Wabash College (Carrington Scholarship), \$250.

Of the \$2,694 96 raised in connection with the Western Education Society, \$700 were disbursed to Colleges, and the balance, after defraying the expenses of agency, was paid into the treasury of that Society. Of the \$4,300 68 received from collections in connection with the Central Education Society for ten months of the year, \$2,650 84, including \$1,000 specifically designated by Anson G. Phelps, jr., were retained by this Society, and \$1,650 34 paid to the Central Education Society.

Salary and travelling expenses of Secretary, compensation to Treasurer and Financial Agent, office rent, fuel, postage, stationery, expense of public meetings, &c., \$1,764 51, exclusive of \$421 58 allowed by the Central Education Society for

agency performed by the Secretary. Salary of other agents, including expenses connected with their agencies, \$2,986 21. Printing Annual Report, Annual Discourse, Addresses, and other documents, \$415 08. Balance in the treasury after meeting all the liabilities of the year, \$318 22.

AGENCIES.

Not a few changes have occurred in this department, which for a time it was feared, would seriously embarrass the operations of the Society. The Rev. Mason Grosvenor left its service four weeks before the close of the year, to engage temporarily in the business of instruction at Illinois College. Under his faithful labors, the receipts from his field were regularly increasing, and for eleven months they exceeded by some hundreds of dollars, the receipts of the previous twelve months. The Rev. Joseph Emerson after having served the Society with great acceptance for some four years, has also resigned his agency, and removed to the State of Illinois. The Rev. J. M. Ellis has been compelled by ill-health, to relinquish his agency. In a communication received during the present meeting of the Board he says:

Having for several weeks past been unable to perform any service for the Society, and after ample medical consultation, finding no evidence that I shall be able to preach again, certainly for some time to come, I feel it advisable to send you a resignation of my agency for the Society, to be occupied by some one who may have better health, efficiency, and success. And I desire to say that I withdraw from the service of the Society with increasing conviction of its vital and essential connection with the interests of Christ's kingdom, for the West and for the world; and shall never cease my fervent prayers for its prosperity in aiding the West to provide its own ministry on its own ground; and in doing that, giving permanency, security, and, in a short time, *independence* to the whole system of Christian action in that vast field of coming conflict that may be reached by its efforts. [See p. 6.]

The Central American Education Society, also, some months since appointed a Corresponding Secretary, who now performs all agencies in its behalf; consequently the arrangement which had existed for some four years, and by which the Secretary of this Society made joint collections for the two organizations, was terminated by mutual agreement on the 15th of last August.

The Rev. J. Q. A. Edgell, of West Newbury, Mass., has been appointed the successor of Mr. Emerson, and we are happy to state has signified his acceptance to the Board, and

- will speedily commence his labors. The Rev. Dennis Platt, late of Binghamton, N. Y., having signified his willingness to engage temporarily, at least, in the service of the Society, has been appointed agent in the place of Mr. Grosvenor, and has already entered upon the work, so that the operations of the Society will go forward with but a brief interruption.

PRESENT CONDITION AND WANTS OF INSTITUTIONS.

The annual financial statements and applications for aid submitted to the Board by the various institutions aided, show an encouraging advance, not only in respect to pecuniary resources, but other elements of strength, which are essential to their perpetuity and the extension of their influence.

Marietta College.

In the last Annual Report it was stated that \$13,740 20 had been secured towards the \$18,000 which the Society is endeavoring to obtain for that Institution, on the condition that whenever this amount shall have been realized, that college will relinquish all further claims upon the Society. In addition to the above, \$500 had been pledged by an individual whenever the whole amount should be realized, making a total of \$14,240 20. During the past year, besides the annual appropriation of \$1,000, an addition has been made to the above amount of \$1,000, the gift of Anson G. Phelps, jr., Esq., of New-York; and the Board will look with confidence to the friends of Christian education to supply what is lacking of the \$18,000 during the coming year. They will find the highest encouragement to do this thing from the following extract from a communication received from the President of the Institution:

I am reminded, by seeing a notice of the meeting of your Society in Worcester, of the debt of gratitude which our Institution owes it, and of our obligation not to permit the sentiment to die by neglecting to express it. When I contrast the condition of Marietta College to-day with its state when your noble Society was organized—its treasury empty—its friends discouraged—its faculty ready to flee before the poverty which was coming upon them like an armed man, I am ready to exclaim, What hath God wrought! and to thank Him for suggesting to the minds of his servants so excellent a device for saving our missionary institutions at the West from bankruptcy and suspension, if not from absolute wreck. Tell the patrons of your Society what you well know to be true, that the few thousands bestowed during the last ten years upon Marietta College through its instrumentality has saved it to the Church. The effect of the

benefaction bestowed upon it by your Society has been not to *pauperise* it, but to waken hope and stimulate effort in its friends.

The Faculty are now able to pursue their appropriate duties with cheerfulness, not indeed with all their wants supplied, but with a degree of comfort, which, contrasted with their former necessities, prompts a prayer that the Divine blessing may continue to rest upon your labors, and that your Association may be the instrument of carrying the same relief to many other institutions which it has brought to ours.

You have learned from the Treasurer our pecuniary condition, and that we are not yet quite able to relinquish our hold upon your aid. To do so would be to increase our indebtedness, and to head the ship once more towards the rocks from which we have made so narrow an escape.

Our prospects at the West are, however, brightening in every respect in the amount of patronage enjoyed by the Institution, and in the number, character, and ability of its supporters and friends.

I trust that in another year we may be able to sustain ourselves. May God continue to prosper your work.

Illinois College.

In the month of December last this Institution met with a very serious calamity in the destruction of its main building by fire. The college had just been favored with a precious outpouring of the Spirit of God. An eye-witness of the fire says:

It occurred during the evening of that very day upon which the studies of the term were resumed, before many of the students had returned from vacation. But few of the occupants of rooms were in the buildings at the time. The chapel, containing recitation rooms, philosophical and chemical apparatus and college library still remains, so that we are not at all crippled as to means of instruction. A little delay was rendered necessary in order that those who had thus been driven from their homes might find accommodations elsewhere, which were very kindly and generously tendered them by the citizens of the place. After that the exercises of the college were again resumed, and now go on, for aught I know, as regularly and as prosperously as before.

The President of the Institution, in a letter written at the time, said:

It is matter to me of the greatest satisfaction that the last scenes witnessed in the college were those of fervent prayer, and the song of "New Born Souls." Perhaps another revival scene of equally thrilling interest has not occurred in the Institution. The appeal of the Gospel was carried in the fervor of youthful earnestness to every inmate of the college. How the work of God among us is to be affected by the fire, I cannot tell. The Lord will direct. It is indicated with cheering probability that this seemingly violent measure of Providence is designed to throw us off from the system of crowding students into secluded monkish college buildings, and compel us to disperse them among the families of the vicinity.

The Trustees have determined to replace the building consumed by a substantial and ornamental structure, at a cost of from \$15,000 to \$20,000 to be devoted entirely to public rooms. The inhabitants of Morgan county, where the college is located, have been appealed to, and not in vain, to make up the loss. One individual has subscribed \$1,000 towards the object, and some others \$500; and it is confidently anticipated by the friends of the Institution that enough will be secured, together with the insurance on the building consumed, to construct an edifice of great value to the college, and that will be an ornament to the place.

The special effort in behalf of this college, which was sanctioned by the Board at its last meeting, has, to a certain extent, been prosecuted by the President in connection with the agents of the Society. The sum already realized is \$1,856; and three individuals have pledged \$1,000 each on condition that twenty in all will agree to give a similar amount. The President, in a recent letter, says:

It seems to me immensely important to accomplish that Eastern effort in the least possible time.

Wabash College.

The Trustees of this Institution are doing every thing in their power to increase its means of usefulness by resources gathered from that field. Prof. Mills was appointed to solicit funds, and the following facts taken from a circular issued by him will be of permanent value:

History. This college owes its origin to the counsels and efforts of *five Home Missionaries*, who early selected the upper Wabash Valley as their field of labor. The preparatory department of the Institution went into operation in December, 1838, with *twelve* students. A college edifice of 106 feet in length, 48 feet in width, and four stories high, was erected in 1837-'38, at the expense of about \$16,000. This building was destroyed by fire in September, 1838, and with it were consumed the college and societies' libraries, containing about 3,500 volumes, and the philosophical apparatus. This loss occurring at a period of great commercial embarrassment, involved the necessity of procuring a loan of \$8,000, in addition to all the funds that could be obtained by voluntary contribution. The debt thus incurred was a crushing incubus on the enterprise for eight years, but through the liberality of a few individuals, the means of liquidation were furnished the Trustees, and in 1846 the Institution was relieved from this pressure. With no indebtedness but arrearages to the Faculty, whose shoulders had long been inured to such burdens, the college began from that period to rise from its depression. Under all those adverse influences the Institution kept on its way, making no compromise with popular prejudice against the extent and thoroughness of its course

of study, commending its mission to the confidence of all, regarded by the church with deep and increasing interest, and by the community as an efficient auxiliary in the cause of Popular Education.

Results. [See p. 80.]

Resources. The permanent endowments amount to only about \$18,000. The other sources of income for the support of the Faculty, are tuition, room-rent, and the annual stipend received from the "Society for the Promotion of Collegiate and Theological Education at the West." *The limited but timely aid received from this Association has been the salvation of the college;* for without this assistance the Faculty could not have been sustained, nor the Institution carried through the period of its greatest embarrassment.

Prospects. The number of students has increased to such an extent that its present accommodations are emphatically too strait. The chapel is literally crowded, and the recitation rooms are insufficient for their appropriate purpose. There is, therefore, now no alternative but an abandonment of the enterprise, or an enlargement of its accommodations.

Plans. Encouraged by the indications of Providence and the results already reached, the Trustees have resolved to go forward. Desirous to meet promptly and efficiently the educational wants of the State to the extent of their ability, and place the Institution under their charge in its proper position, they have established a normal department, with special reference to the education of teachers for Graded schools. To carry out these views, and meet the demand for additional accommodations for students, both individually and collectively, it becomes necessary to erect two buildings, one for the normal school and preparatory department, and the other for general purposes, including chapel, recitation rooms, library, society halls, cabinet, laboratory, chemical and philosophical lecture-rooms. This provision for public rooms would result in vacating *thirteen* rooms hitherto used for general purposes, which, with slight alteration in only six of them, would all be ready for occupancy as dormitories, meeting pressing wants in that direction, and at the same time yielding a rent equivalent to the income of \$3,900, permanent funds.

Funds Needed. The amount necessary for this object is estimated at \$15,000. In anticipation of these wants, and for the purpose of meeting them at the threshold of their existence, measures were adopted to secure the requisite means, which have resulted in obtaining about \$7,000 in Indiana.

Professor Hovey, in a recent letter, says:

The total number of our students last year was 152. The present term opens with about 125, so that the aggregate for the year will probably be greater than ever before.

The number of volumes in our college library is a little over 4,000; in the Society libraries together about 2,500. I might add that our energies have been devoted somewhat to building. We have a good building completed for the preparatory department and normal school. It comprises a large room for public uses, and three good recitation rooms.

We have the foundation laid for a central building for public rooms, and a part of the material ready for the superstructure, and some five or six thousand dollars pledged towards its erection. To the amount stated in our last report some \$3,000 have been added. We shall find it hard work, but we hope to get the building up next summer.

Knox College.

The President of the Institution writes:

It would be far more agreeable to us to notify your Board that the college is no longer in need of aid from your treasury—aid which has enabled us to devote our energies to the instruction of the large number of young people who resort here, and without which we must have divided our efforts between teaching and soliciting funds. We trust the day is not distant when we shall be enabled by a stout effort for endowment to enable the college to go on and meet the increasing educational wants of the community without leaning on your treasury; but this effort cannot be made till we have secured our main building, and ascertained, as we shall then be able to do, with tolerable accuracy, what endowment, in addition to present means, we shall require to place us above the fear of bankruptcy.

We have been blessed with uncommon prosperity during the past year. Our students in the collegiate department are gradually increasing.

A generous and philanthropic friend has recently donated to the college eighteen quarter sections of land, which will greatly assist the future operations of the college, though the deed of conveyance fixes a minimum price which will prevent an immediate sale of any part of it. The donor is the Hon. CHARLES PHELPS, of Cincinnati, Ohio, formerly of Vermont. His donation is to found a "Phelps' professorship or professorships" in the college for the purpose of educating youth 'in *Christian principles of humanity, anti-slavery, literature, science, and morality*, based on the attributes of God.'

We are endeavoring to do something for a library apparatus and cabinets from year to year; but we greatly need to be remembered by some munificent friend of education in the West. May we not hope, through the increased attention and disposition to such charities, which, doubtless, in large part through the agency of your Society, now prevails among Christian philanthropists in this country, that some friend of liberal education will furnish the moral light-houses which you are erecting, with oil in the shape of books and the material of instruction. Could the men of wealth see the avidity with which a new book is seized and its contents devoured by our students—the young men who are soon to teach the religion and make and administer the laws in this great country—surely they would count it wise to furnish them such books at least as may guide them into political and religious truth. Our buildings are now all full, and we need others. We have postponed the erection of our main buildings till the railroads, now located through our village, shall be completed and bring us the materials.

Beloit College.

The President says:

By direction of the Board of Trustees of Beloit College, I hereby renew their application to your Society for aid in sustaining our enterprise. Your appropriations during the past year have been gratefully received, and have been of essential service. So far as can now be foreseen our

necessities for the year to come will be as great as in the last year, and we trust your ability and willingness to minister to our relief will be no less. Our reliable means from other sources are gradually increasing, but just at this stage of the enterprise our wants also increase at least "*pari passu*." We thank God and our Christian friends at the East for the timely aid you have rendered us thus far on our course. We must still for a time stay ourselves upon the same support, and pray earnestly for the Divine blessing to attend your cause so essential and auxiliary to this and kindred institutions at the West.

The Board of Trustees, at their recent meeting, appointed Mr. Franklin W. Fisk, Professor of Rhetoric. Should he accept this appointment, the expense of this department of instruction will be somewhat increased, but the necessity is imperative for such an appointment.

The increased expense of living requires that provision be promptly made for increasing the salaries of the faculty. Such a measure will be necessary both to retain and to secure the services of such men as the college needs. To meet this necessity, and to increase as far as possible the resources of the Institution, the Board resolved upon a thorough canvassing of this field, during the coming year, to secure subscriptions. For this an Agent must be employed. Every thing is promising for the success of such an event.

The library of the college remains in much the same state as at the time of our last application, and the demand is stronger than ever for a considerable outlay for that department. A donation of \$200 has just been received for this object, but it will come far short of supplying present pressing deficiencies. We have need also of addition to our stock of chemical and philosophical apparatus.

Iowa College.

The Rev. J. A. Reed, in behalf of the Board of Trustees, renews their application for aid, and communicates the following information :

We can expect little increase of students until we can furnish them with rooms and board. Hundreds of dwellings have been erected in Davenport during the year, but thousands have come to occupy them.

The college is in pressing need of the following things :

1. A building partly for the accommodation of students and partly for recitations, lectures, &c.

2. A boarding establishment.

3. A fund for pious indigent students in the preparatory department. A large portion of our pious students must have aid at the commencement of their course, or they will despair of obtaining an education.

4. Additions to the library and apparatus.

Our instructors are toiling hard and asking little pay, while others of us are toiling for the college, and bearing many of its incidental expenses, without return, besides contributing to its funds.

We purpose to raise in Iowa, during the present year, \$5,000 through the ministry, if possible, but shall employ an agent if absolutely necessary. Of this amount \$2,000 are to be appropriated to scholarships in the preparatory department, a part of the balance to the aid of indigent young men in the preparatory department for the current year, and the remainder will be at the disposal of the Trustees, and will be used to meet in

part some of the wants just mentioned. The course of study is substantially the same that is pursued in our best institutions, and the instruction is thorough.

It is due to your Society that we express our conviction that it is not the least important among the benevolent agencies of the day. The institutions of New England and the Middle States can scarcely be able to supply those States with ministers; and the vast West is almost wholly unprovided for, unless the pious youth of the West are educated for the ministry, which will not be unless our Western institutions are efficiently sustained. Our missionary societies will be crippled, because to the calls of the destitute at home, and of the heathen abroad, so few will respond, 'Here am I; send me;' and there is no benevolent enterprise which will not be in a measure paralyzed. We feel, therefore, that at the present juncture, the work in which you are at present engaged is of the utmost importance and should be vigorously prosecuted.

Wittenberg College.

The following communication has been received from the President:

The whole number of students in attendance during the last year was 189, of which 78 are professors of religion; of the members of the college classes seven eighths are hopefully pious; and of the whole number in all departments of the Institution 89 only are candidates for the ministry. This disproportion of theological students is much to be lamented; but there are indications of a favorable change, and we are now receiving some very interesting pious youths, the sons of Europeans (Germans), who are the occasion of great joy and hope to us. There is, indeed, reason to believe that if the churches will exert themselves to aid such young men in the course of their preparations, their number will be greatly increased. It is indeed a matter of astonishment to us there are so many of these poor young men so persevering in their course with such small means and so little encouragement to expect beneficiary aid. I am sorry to say the lack of beneficiary aid renders it necessary to answer discouragingly the application and inquiries of many young men who seem to be anxious to prepare for the ministry. But our churches in the West are beginning to wake to a sense of the importance of this utter need; as I said, there is hope of a "good time coming."

German Evangelical Missouri College.

The following statement of facts and earnest appeal comes from Rev. L. Nollau, President of the Board of Directors:

Our Institution has been blessed, for the good hand of God has been upon us. It has at present two professors and one teacher. Professor Binner, who performed the first part of the year almost all the labor of instruction, and being confined to bed for three months, he taught the students who were gathered round his bed. Just in that time of need the Lord blessed our endeavors in electing the second Professor for the Theological Department, the Rev. A. Trion, a graduate of the Theological Col-

lege at Basle, being highly recommended to the Board by the President of that college; and we feel very thankful to the Lord to have found the very man we wanted for our Institution. He commenced his labors in January.

In our last report we stated that we are indebted for \$1,800, which we were in the hope to pay off in the course of a year. Through the assistance of the Lord *they are paid now*, and the German churches have contributed liberally. We have also finished a second building, which was under contract when we reported in October last. That house is used as a printing office, printers' lodging, kitchen and dining-room for the students, &c. Our worthy friend, Mr. Bigelow, gave a donation of \$500 to the expenses, which amount to \$1,050, leaving a debt of \$550. About \$250 of this sum has been covered by the profit of our press, so that there remains the sum of \$300 still unpaid. Agreeably to the recommendation of your Society in their annual report, "that a suitable amount shall be kept insured in safe offices upon the buildings owned by the several institutions supported by your Society," the Board has insured the buildings in the St. Louis Insurance Company to the amount of \$4,200.

The disbursements and necessities for the current year are estimated as follows:

Salaries: Professor Bimer, \$450; Professor Trion, \$800;	
Rev. D. Krohnke, teacher and steward, \$250,	\$1,000 00
Board, clothing, wages, books, insurance, food, repairs, &c.,	1,000 00
Total,	\$2,000 00

As stated in our last report, measures were taken to make application for a *Charter*. The Bill was represented to the State Legislature on the 8d February, and was referred to the Committee on Corporations; but this Committee has not reported back. The Fathers of the State seem to have been too much engaged in the Pacific Railroad Bill. It has been the lot of various other Bills.

We submit a copy of that Bill to your kind consideration. We have composed it according to other Bills for similar institutions which formerly *passed* at the Legislature; and we were advised to state the purpose of the Charter comprehensive and fully, but not with minuteness and in detail; and we beg your advice if we should have omitted any essential article. We will endeavor to interest a member of the next Legislature in our cause, and we doubt not at all the Charter will be granted. We trust in the Lord, who has directed us to your benevolence, you will not draw your hand from our Institution, which is still in its infancy, because we did not succeed in obtaining a Charter, which we were very anxious to obtain.

And now we throw ourselves again upon the generosity and benevolence of your Society, renewing our application for further aid. We have to bring up this year the salary of our second professor. The necessities of our college amount this year to \$2,000. The churches are partly deeply interested in our cause, but our church members are almost all poor and hard laboring people, who give proportionally more than many rich people do.

It is necessary to enlarge our Institution, for the emigration is increasing. The field is large and the laborers are few; but we have not the means, and both our hands and feet are tied.

We therefore pray you, in the name of our *infant Institution*; we pray you, in the name of *our conference*; we pray you, in the name of *our churches*, and in the name of *thousands and thousands of our country*

people, who will depend on our colleges to obtain faithful ministers of the gospel in future; we pray for our children, whom we want to train up in the fear of God, and in our precious faith, while we are surrounded by a multitude of wicked blasphemers, who try to mislead them to irreligion and wickedness. Yea, we pray you, do not overlook our college when you make your appropriations for the next year; and as you see that the Lord is with us, that matters look well, and that we could go forward if we had the means, please to increase if possible our appropriation.

Collegiate Department of Tualatin Academy.

[The following communication, from the Rev. G. H. Atkinson, of Oregon, was received two days after the adjournment of the Board, but is here inserted as essential to a complete view of the institutions aided. The Consulting Committee voted an appropriation of \$600, see p. 6.—*Secretary.*]

At a meeting of the Trustees of Tualatin Academy, held at West Tualatin Plains, Oregon, September 5th, 1853, the Secretary was instructed to apply to the Society for the Promotion of Collegiate and Theological Education at the West, for aid to the amount of \$600 for the ensuing year.

In renewing our application to your Society for aid for the ensuing year, the same reasons may be urged as were presented to you at the last annual meeting at Boston. We have now commenced the Collegiate Department of this institution. A professor of languages and general science has been appointed, and has arrived in this territory, and entered upon his labors with a small class. Our dependence for his support has been and must still be upon your Society. We would say that a gentleman in New-York City, R. W. Ropes, Esq., has pledged to us the interest on \$500 for five years, which is the only paying fund we now have. The property of the institution, which is used in common for the academy and college purposes, consists of a large building, not yet completed, and 80 lots of land about the institution, valued and salable at from \$100 to \$150 each. Our building thus far has cost \$7,500. We do not build dormitories for the students, believing it most economical to have their entire boarding arrangements among the families that are gathering about us.

The number of pupils connected with the entire school is from forty to sixty per term. We have usually two teachers besides Professor Marsh. Our library and apparatus, if they arrive safe, would be valued here at \$2,000. Our convictions of the importance of beginning the college have increased during the past year. We are so far from colleges that we must if possible have one. Our young men are growing up and others are annually coming among us who need these advantages, and whose education will greatly bless the community and the Church of Christ. It has been, after serious consultation and earnest prayer, that we have begun and thus far carried on our institution. God has smiled upon us and we devote all to his glory.

We shall apply to the Legislature, at its next Session, for additions to our college charter, with an appropriate name. Our debts amount to a thousand dollars. We are securing money from the people here to pay these and finish our building. We sincerely hope you will favorably

regard our application. The minds of young men are beginning to turn to our institution with new ideas of education.

G. H. ATKINSON, *Secretary*.

RELIGIOUS ASPECTS OF COLLEGES.

The following extracts are from communications forwarded by officers of different colleges :

Illinois College.—It will be interesting to your Directors to be informed that during the year which is just past, the Lord has in great mercy poured out his spirit upon this college, and thereby greatly refreshed us. It was a gracious visitation long hoped for—I think I may say long prayed for. In bestowing upon us his blessing, God evidently employed as leading instrumentalities the prayers and faithful exhortations of a few pious students. It bore all the characteristic marks of a work of God. Prayer was offered continually ; places of religious assembly were thronged with eager and earnest worshippers ; backsliders were reclaimed, and with humble confession began to do their first works ; it was evidently a work of conviction of sin—a movement in men's moral nature ; and we are permitted to hope that not less than ten or twelve hopeful young men were brought out of darkness into light. Those who were before known as Christian disciples were greatly quickened and strengthened, several who were before doubting and undecided were induced to devote their lives to the Christian ministry. And it is humbly hoped that among the results of the blessed work will be the raising up of a considerable number of ministers of Christ, whose labors may bless the church, and bring many sinners to the Cross in coming years. To God be all the glory ; to us certainly, notwithstanding all our unworthiness, there has been great joy. I feel that this blessed work was largely owing under God to the steady faithfulness of a few young men in college. We have had for some years past a few choice spirits, and this year there have been some valuable accessions to their ranks. One of the most obvious inferences from this gracious visitation is that the church should not neglect to retain and encourage, with liberal assistance, if need be, pious young men in all our colleges.

Wittenberg College.—We were favored with a season of especial grace during the last winter, which resulted in some conversions and additions also to the number of candidates for the ministry. The case of one young man is peculiarly interesting. He spent his early life on the sea, and left his home so early that when he came here, at the age of about 18, he seemed to be almost entirely ignorant of the Sacred Scriptures. He is now a very devoted man, and will study for the ministry. He is a lovely and talented young man. We have seven regular teachers in the Institution, all hopefully pious, and some of them noted for their devotedness and self-denial. Indeed, but for this our Institution would hardly have been established.

Wabash College.—We have not the privilege as heretofore of reporting a revival in college. There were hopeful appearances at one time ; but untoward influences came in, and they passed by with perhaps one or two hopeful conversions. About twelve hundred young men have received more or less instruction at this college. Of these, some may be found at the bar, in the Medical profession, in Congress, in College Professorships,

and the Ministry. By the latter the Gospel has been preached from Maine to California and Oregon, and one has gone to Micronesia. The first fourteen classes graduated embraced eighty individuals. Of these *sixty-three* are professors of religion; and *twenty-five* of this number became such while connected with the college. Of the graduates *twenty-five* have entered the ministry, and some dozen more have the same destination in view. There have been *nine* revivals of religion within the period of fourteen years, and *no class* has passed through its collegiate course without witnessing from one to four revivals.

Knox College.—Though less favored than in former years with the influences of God's Spirit, there still have been hopeful conversions to God among our students. Five of our alumni leave Theological Seminaries at the East, and enter on their labors in the gospel ministry this year; four of them live in the West, and the other as a missionary in Siam. While of our class, graduated last June, two enter the Theological Seminary in your city; one is to be ordained in a few days a minister in the Baptist church, and six devote themselves to teaching in academies. Of the remaining six, four study law, and two devote themselves to business with their fathers.

Beloit College.—The favor of Almighty God has made the past a prosperous year with us in most respects. The college has graduated its second regular class, consisting of five members, all of whom are professors of religion. Two commence Theological study at once. Another will perhaps take the same course.

There have been connected with all the college classes during the year 89; of whom 22 are hopefully pious, and 15 contemplated the ministry. This number was reduced by various causes to 27 at the close of the year; of whom, I think, 12 are studying for the ministry. Ten have been admitted to the next Freshmen class. The Preparatory Department has embraced 58, and the Normal Department 48. Deducting from these numbers 7 reckoned in both departments, the whole number of students in all departments during the year has been 138. About one third of the Preparatory students, and one fifth of the English students, were hopefully pious; and most of the former class have the ministry more or less distinctly in view.

The college has never employed in the department of instruction any who were not pious. The religious interests of the college have always held the first place in the regard of the Faculty. The absence of the reviving influences of the Spirit, and the comparatively low tone of piety in our little community, have been the occasion of much sorrow and self-humiliation with the Faculty during the past year, although there has been during the year one hopeful conversion among the college students.

We ask your prayers, that the next may not be as this has been with us, a year of spiritual barrenness.

Iowa College.—We cannot speak of conversions among the students during the last year; but there was considerable religious interest in the college. A daily prayer-meeting was maintained during the year; and the observance of the day of fasting and prayer for colleges seemed to make a deep and lasting impression. The religious students are to be commended for their consistent piety. We recollect no instance in which any one of them has brought reproach upon the cause of Christ. They consequently exert great influence in the college.

It is the earnest desire of those charged with the oversight of this Institution to see the youth seeking instruction at their hands, sanctified by the Spirit of God, and prepared to engage in the self-denying but blessed work of the Gospel ministry. And when we see how many fields are ask-

ing in vain for pastors to break unto them the bread of life, and we watch the flood of immigration which is rolling over these prairies, and which now bids fair to swell the population of this State to two thirds of a million before the next census, we feel an anxiety which cannot be expressed to see this Institution at once furnished for the great work which it ought to perform.

PREMIUM ESSAY.

It was announced in the last Annual Report that a benevolent individual had authorized the Society to offer a premium of \$150 for the best Essay on "Prayer for Colleges." Quite a large number of Essays were received at the time designated for the reception of manuscripts, and placed in the hands of the committee of award. It is understood that this committee have nearly completed their examination, and their decision may be expected soon. Perhaps no more striking illustration of the importance of concentrating upon our colleges strong religious influence, and of unceasing prayer to God in their behalf can be furnished than in the following communication, addressed to the Secretary some months since by Prof. W. S. Tyler, of Amherst College. The facts which he communicates are of intense interest, and if all our Christian colleges would follow the example of Amherst in the investigation of their own history in reference to the converting influences of the Holy Spirit, they would do most important service to the cause of Collegiate Education, conducted upon Christian principles.

It appears from the statement of Prof. Tyler that out of 200 individuals hopefully converted in college, 100 have entered the ministry, and that "many more" of them are "preparing for the ministry," so that of all the ministers graduated at the Institution, one quarter were hopefully converted in college. The other three fourths were converted previous to entering upon their college course. The entire number of Alumni who have entered the ministry, according to the last Triennial Catalogue, is 435. The whole number of graduates by the same catalogue is 963, and of these "between one quarter and one fifth were hopefully converted in college." Prof. Tyler says:

I send you herewith a Triennial Catalogue of Amherst College, with a mark (x) set against the names of those Alumni whom I am able to *identify* as having been hopefully converted in college, or so revived (not to say converted) as to have joined the college church by profession.

The names thus reached are a little over 200, or between one quarter and one fifth of all the Alumni of the college. This by no means includes all who have been converted here.

There are doubtless some among the Alumni who should have been marked, but whom I have been unable to identify; and there have been many who were converted here, but did not finish their College course, and therefore do not appear on the Triennial.

There have been nine powerful revivals of religion, occurring at intervals of one to four years, during the whole existence of the College, (viz., in 1828, 1827, 1828, 1831, 1835, 1838, 1842, 1846, 1850,) and numbering from 25 to 30 converts each. Moreover, scarcely a year has passed without more or less conversions, when there has been no revival. The aggregate of the conversions during the 30 years from the establishment of the College to the issue of the last Triennial, cannot, therefore, be less than 250—probably 300 is nearer the truth.

Of the 200 names marked on the Triennial, 100 are ministers, and many more are preparing for the ministry. Of all the ministers graduated at the Institution, one quarter were hopefully converted in College. Among these you will find such names for instance, as Theophilus Packard, jr., of Shelburne, Mass., A. W. McClure, of Jersey City, Dr. E. P. Humphrey, of Louisville, Ky., Dr. J. B. Spotswood, of Newcastle, Del., Jonathan Brace, of Milford, Ct., Thacher Shayre, of Newport, R. I., Amos Bullard, late of Barre, Mass., Thomas P. Field, of Troy, N. Y., John Humphrey, of Binghamton, N. Y., D. W. Poor, of Newark, N. J., Charles Lord, of Madison, Wis., D. T. Fisk, of Newburyport, Mass., Z. M. Humphrey, of Racine, Wis., E. D. Neill, of St. Paul, Minnesota.

This list of converts includes 13 Foreign Missionaries, such as David O. Allen of the Mahratta Mission, Story Hubbard, late of the Syrian Mission, Henry Lyman, the Borneo martyr, Ebenezer Burgess, of the Mahratta Mission, Josiah Tyler, of S. Africa, Henry Lobdell, M. D., of Mosul, and Charles Hartwell, of the Mission to China; and Home Missionaries and laborers at the West, I know not how many more.

The list includes 28, who are, or have been officers of Colleges and Theological Seminaries, besides several of their teachers, scarcely less distinguished, *e. g.*, Prof. E. S. Snell, of Amherst, Prof. B. B. Edwards, late of Andover, H. B. Hackett, of Newton, S. M. Hopkins, of Auburn, D. T. Smith, of Bangor, W. H. Peabody, late of Amherst, W. H. Tyler, of Young Ladies' Institute, Pittsfield. Four of the present officers of the College, joined the College church by profession. Three out of the four Trustees who are Alumni of this College (the earlier Trustees were not graduates of this Institution), were hopefully converted in College.

It is an interesting thought to me, and can hardly fail to interest others, that of those who have died since they graduated—died, many of them, in the very bud and all of them, in the very prime of life—the remarkably large portion of two thirds were converted in College. It would seem as if God in his infinite grace, had discriminated in favor of those who were to die early. Among these, besides the sacred names already enumerated, there were two or three young men who were of remarkable genius and promise, such as Wm. Bradford Homer, James H. Bancroft, and David Reeve Arnell (Author of "Fruit of Western Life").

I submit the above outline to your disposal, hoping it may subserve the cause of learning consecrated to religion.

Let us then draw closer the bonds of sympathy between our colleges and churches, that the former may be perpetually borne in the arms of faith and prayer before the throne of grace.

GREATLY INCREASED RESOURCES NEEDED.

While we have every reason to rejoice in view of what has been accomplished, we feel constrained to urge upon the churches the importance of adding very greatly to the resources of the Society. Ten years have now elapsed, and two institutions only—Western Reserve College and Lane Theological Seminary—have been stricken from its list as having reached a point where they can safely rely for future advancement upon resources gathered at the West. It is true that two other institutions—Marietta and Wittenberg Colleges—might be brought to a similar point by an addition of \$3000 each to what they have already received; but then, a fifth—Illinois College—is now asking, under the sanction of the Board, for \$20,000, that it may be placed beyond the necessity of further aid. An encouraging commencement has been made, but before the effort can be completed other institutions may be pressing for similar opportunities.

But the faster they are provided for the sooner will the end be reached. The Society proposes to finish its work as it goes, and then drop the institutions one by one from its list. The question whether it should have any thing more than a temporary existence has at times been discussed, both within and without the Board. The best possible method of settling this question is for the churches to furnish resources so liberally that, by one grand movement, the Society can at once and finally provide for the wants of all the institutions upon its list. Then, if the Providence of God, as it opens successive chapters in the history of the West, shall reveal similar wants, it will not be difficult to decide upon the agency best adapted to meet them.

In an able review* of the Permanent Documents of the Society the following language is used: "There are members of our Church in New-York City, who are able, single-handed, to endow any one of these colleges, without seriously impairing their means for other objects of public or private beneficence. We think five gentlemen could be found in Cincinnati who might endow Marietta College, with the two hundred thousand dollars named in our supposition, and yet scarcely trench upon their ample fortunes. A single church in Philadelphia might place Delaware College or Wabash College in such a position as to educate every indigent and worthy young man applying for aid. To endow a Christian college

* Pres. Quarterly Review.

is to open a fountain of blessed influence to supply the wants of the Church from age to age. We would rather be the founder of such an endowment than hold the sceptre of Nicholas, or wield the power of Victoria. We know of no field in which rich men may exert so powerful and lasting an influence as this."

It may be well, however, here to guard against a very common but false impression that nothing short of vast outlays can benefit a college, and, consequently, that the duty and the privilege of sustaining such institutions is *confined* to those who are blessed with ample fortunes. Each College aided by the Society is required annually to furnish the Board a financial statement, which shall not only exhibit its general resources, but show also the amount of its yearly income and outgoes. It appears from statements submitted at the present meeting that on the *present scale* of expenditure the amount annually required to keep in operation seven of the more advanced institutions aided, amounts to some \$33,500; the highest expenditure on the list being \$5800, and the average \$4793. But single churches by the hundred may be found in our cities whose annual expenditures exceed this amount, and, in many cases, perhaps, by 100 per cent. We have now only to look at the location of these institutions in the midst of those great and forming communities—at the educated and able and Christian men who fill them as instructors—at the students who come under their forming hand to be trained for high posts of influence—at the revivals of religion with which they are blessed—and at all the ramifications of their influence as it goes out upon society through innumerable channels, to be convinced that the sums above named could hardly be expended where they would do more for the welfare of the Church and the nation; and this fact brings a motive of very great power to bear on the heart of the Christian and the philanthropist.

MUNIFICENT ENDOWMENTS OF ENGLAND.

Those noble foundations which distinguish the universities and colleges of the mother country were mostly established in past centuries by the munificence of individuals, and still bear the names of their founders, and even where these were kings the benefactions were from their private purse. As the greater number of fellowships, scholarships, exhibitions, &c., especially in Oxford, are restricted to natives of particular localities, to members of particular families, &c., their influence on the literary character of the nation has

been greatly enfeebled; and yet it would be difficult to estimate the power which has been given to England, in all that makes a nation great, by these munificent provisions for the purposes of education. Their extent may be learned from the following statements contained in a late number of the *North British Review*:

"In Oxford there are 593 professorships, lectureships, and fellowships; in Cambridge, 482; in Durham, 84; and in London there are 52 professors. In Queen's College, Birmingham, there are 16; in New College, Manchester, 9; and in St. David's, Lampeter, 4 professorships, or similar positions, making in all 1190 persons in England who live, or *may live, as men of letters, without being dependent on the exercise of a profession for their subsistence*. To this number falls to be added not only the temporary scholarships and questorships, but the colleges and other university officers; and if we wish to exhaust the resources of England for learned purposes, we must further take into account the stalls in the cathedrals and other livings in the church, to which active ministerial duties are not attached, as well as a considerable number of positions connected with the richly endowed public schools."

Of these 1190 learned positions, only about 180 have been created during the last fifty years. The origin of most of them lies far back in other centuries, in some cases nearly 600 years, and during all the wars and revolutions and social changes that have distinguished this long and eventful period, they have steadily operated to form the national mind. Great, however, as are existing resources, the Royal Commissioners in their Report on Oxford University, recommend that they should be largely increased. In respect to scholarships they say, "it is a matter of the highest importance that they should be augmented where they are of inconsiderable value, and that they should also be greatly increased in number." And they regard it as of fundamental importance that restrictions should be so removed that fellowships, scholarships, &c., should be thrown open to general competition. Should this be done, changes of vast moment will be effected, and whose influence will be felt beyond the boundaries of England. "It is calculated," say the Commissioners, "that the present length of the tenure of a fellowship is about ten years. Supposing that such changes in the distribution of the incomes of the colleges as we shall presently recommend should take place, it is probable that even then not fewer than 35 will become vacant and be thrown open to competition every year. The University would thus be enabled to offer a sufficient provision to one eighth of its graduates, in case their present num-

ber should not increase ; and even if the increase should be as great as can reasonably be expected, it may be calculated that still a large proportion of those who graduated would, at the close of their career, be placed in a position of present and prospective honor and emolument. No other place of education in the world can offer such incentives to industry."

"It is impossible," says the above-named Review, "to conceal from ourselves the fact that as soon as Oxford and Cambridge fellowships are thrown open, a migration of our most hopeful students to the south, by which our Scottish universities and our Scottish nationality must suffer a heavy loss, is likely to be the consequence."

"We do not know any Scottish question of the day more fitted to call forth the efforts of the best, most patriotic, and most enlightened members of the community, than the one which has suggested this present article—the higher instruction and its representatives in Scotland."

ARGUMENT FOR ENDOWMENTS.

In the discussion of this question the following profound views are taken, and they are eminently applicable to the enterprise in which this Society is engaged: "To our mind nothing can be clearer than that on the completeness of the higher instruction, and consequently of the institutions by which it is communicated,—our general civilization, of which popular improvement is only one of many consequences, is dependent not only for its progress, but for its permanence. By many persons who admit the inevitable connection between the higher instruction and the progress of civilization, it is contended that society has already so changed in its character, as to render it unnecessary that provision should be made for a learned class by direct endowment. If we carry the lower instruction far enough, and make it sufficiently general, it will bear up the higher instruction, and support its ministers, by means of its own inherent strength. The principles of free trade, they tell us, are applicable here as elsewhere, and if we create the market, we need not fear that the commodity will be wanting. To this view we answer, that it is of the essence of the higher instruction to be unpopular, to the extent of being an unmarketable commodity ; and this opinion we found on a consideration of the relation which it holds, and must continue to hold to the general intelligence of the community. Whilst man is a progressive and imperfect being, there must be an unattained goal in knowledge and in virtue, and whilst

men are unequal, there must be those who have advanced on the onward march further than others. However high you raise the general instruction and thinking of a people, therefore, you must still have a higher instruction, which, though absolutely differing from what we now call by the name, will hold to the general intelligence of the age to which it belongs the same relative position which the higher does to the lower instruction at present."

This argument was designed to bear specially on the creation of a *learned class*, but then it involves principles of the widest scope, and of the profoundest interest. If it be true, not only in Scotland but elsewhere,—“that on the completeness of the higher instruction, and, consequently, of the institutions by which it is communicated, our general civilization, of which popular improvement is only one of many consequences, is dependent, not only for its progress but its permanence”—if it be true that “it is of the essence of the higher instruction to be unpopular to the extent of being an unmarketable commodity,” and that, “however high you raise the general instruction and thinking of a people, you must still have a higher instruction which will hold to the general intelligence of the age to which it belongs, the same relative position which the higher does to the lower instruction at present;” and if it be further true, that in order to bring this higher instruction in our country under the control of religious principle, we must rely upon private munificence, and that mainly of Christian men—then we have an argument for the enterprise in which the Society is engaged, which it would be difficult to increase in cogency.

And yet, this is our argument. It has, moreover, a special significance in its application to the field which is reached by the operations of the Society. To furnish the higher instruction for such a people as is destined to throng our western States—a people, considered in reference to their numbers, wealth, power, enterprise, freedom, general intelligence and obvious destiny—to found institutions which, from age to age, shall furnish men for the pulpit, the bar, the bench, the halls of legislation, the healing art, the school-house, and the academic hall—for the walks of literature and science, and science too in its application to the mechanic arts and industrial pursuits—to raise the standard of general intelligence, however high for the time being, still higher, by holding continually a relatively advanced position in the ascending scale, thus giving permanence and perpetual progress to popular improvement over our vast Western domain—is a work which will justify mighty efforts, and make the grand results aimed

at regarded as cheaply purchased by all needed pecuniary expenditure, however vast.

CONTRAST OF MOTIVES.

It may be well here to look particularly at the *motives* which led to the establishment of those noble foundations of the mother country, as compared with those which thus urge the men of this generation to similar deeds. According to the Report of the Oxford University Commission, "the first purpose was that the Fellows should offer prayer on behalf of the living and the dead. By enjoining such prayers the founders were enabled to combine with their other purposes, the object for the sake of which endowments had been hitherto bestowed on religious houses, and which more than any other seems to have had the power of inducing men to part with their possessions, or to alienate them from their heirs. The poor and indigent scholars of All Souls' College, for example, were all bound by the original statutes of the founders—"not so much to ply therein the various arts and sciences, as to pray for the souls of Henry the Fifth, of Thomas Duke of Clarence, and all the souls of those whom the havoc of the war so long prevailing between the realms of France and England, had drenched with the bowl of bitter deaths, and for all departed souls." Since the Reformation, however, the Legislature has prohibited all such observances—masses and prayers for the dead have not been said since the days of Queen Elizabeth.

No less than fourteen out of the nineteen colleges in Oxford were founded by Roman Catholics, and yet one of them, Merton College, produced some of the early Reformers, and among others, Wycliffe. Lincoln College was founded in 1427 by Richard Fleming for the express purpose of suppressing the hated doctrines of Wycliffe, and yet that same college numbered among its Fellows, John Wesley.

Now, the foundations which we would lay at the West are not for the dead but for the living—not to carry influence through the fabulous regions of departed spirits, but to affect living communities, which are playing a conspicuous part in one of the grandest dramas of human history—which are destined, on a scale of fearful magnitude, to contribute to the formation of the character of a colossal nation, while their own characters are yet to be formed. The formation of this character is the work which immediately presses upon this Society and kindred organizations,—although the institutions which we would establish at the West are not to be limited in their in-

fluence to the mere *formation* of character. They are to be vital organs in the body politic, and through the long and (as we trust) glorious manhood of those western States, they are to perform vital functions that are essential to the perpetuation of a vigorous life.

The work, therefore, which we are attempting to do is an *organic* work, and the rapidity with which it accumulates, and the peculiar relation sustained to it by this living generation, alike urge to its most energetic prosecution. The developments, physical and moral, now in progress in this nation, will probably stand out as a singularity in all history. They will never be repeated. The map of the world cannot furnish another Valley of the Mississippi, nor another California and Oregon for settlement. There are, it is true, vast regions over which the tides of emigration are destined to sweep, but no *such* regions, considered in reference to parallels of latitude, salubrity of climate, fertility of soil, mineral resources, facilities for commerce, and relative position in respect to existing nations and the great routes along which the business and the commerce of the world are to flow. Now, it is obvious that generations like our own, which not only witness these developments, but contribute very largely to accelerate their progress, stand in relations to them, which can be true of no other generations; and these relations, while they create peculiar responsibilities, at the same time furnish opportunities for the exertion of influence which can never again exist.

These opportunities are now presenting themselves to the large-hearted Christian philanthropists of our country, with a tempting power that would seem irresistible. The eager competition among capitalists to secure control over the railroad communications of the West, both present and prospective, show very clearly how they estimate the importance of present opportunities; and the scale upon which they are ready to operate, indicates their views in reference to the magnitude of the resources yet to be developed in that country. A national highway to the Pacific, instead of being a mere vision, which within a very brief period seemed to be haunting a solitary mind, is now taking hold of national conviction as a practicable enterprise, and the investment of one hundred millions for its accomplishment is beginning to be looked at with all the calculating coolness of an ordinary financial operation.

This work, when accomplished, will constitute one of the noblest monuments of enterprise and power ever erected by any people, and be fraught with blessings of immense value to the nation. But the friends of Christian learning have it in

their power to do a still more sublime work. Were half of one hundred millions invested for the purposes of education, under proper influences—in other words, for *internal improvement* in the highest sense—it would do more for national honor and power, and for our permanent welfare, than any iron track stretching from ocean to ocean, over which numberless trains should thunder, burdened with a gigantic national commerce. Here is an opportunity for investments, and where dividends will not be dependent upon the fluctuations of trade—investments that, by the favor of God through an ever-present Providence, may bring in a revenue of good, perennial, cumulative, and priceless as mind itself. Such opportunities, however, will not be indefinitely prolonged. But one Columbus could be the discoverer of America—one Mayflower only bring the first band of Pilgrims—but one Washington be the father of his country: so, also, the young empires of the West can have but one *infancy*. The present generation is contemporaneous with that infancy, and if we neglect, to the extent of our capacity, to apply to it **THE FORMING HAND**, no revolution of ages can bring back our golden opportunities.

An enthusiastic, and yet capacious-minded Western Senator, when once advocating the construction of a national highway to the Pacific, said—"We live in extraordinary times, and are called upon to elevate ourselves to the grandeur of the occasion. Three and a half centuries ago the great Columbus departed from Europe to arrive in the East by going to the West. It was a sublime conception. Let us complete the grand design of Columbus by putting Europe and Asia into communication through the heart of our own country. Let us give to his ships, converted into cars, a continued course, unknown to all former times. Let us make the iron road, and make it from sea to sea, and which shall be adorned with its crowning honor, the colossal statue of the great Columbus, whose design it accomplishes, hewn from a granite mass of a peak of the Rocky Mountains, overlooking the road—the mountain itself the pedestal, and the statue a part of the mountain—pointing, with out-stretched arm, to the western horizon, and saying to the flying passenger,—There is the East! there is India!"

But, in a *moral* sense, we live in times still more "extraordinary," and we are pressed by motives immeasurably higher "to elevate ourselves to the grandeur" of this great occasion. We are not summoned to gaze upon the mute statue of the "great Columbus" with out-stretched arm "pointing to the western horizon," but to behold the finger of Providence di-

rected from every peak of the western mountains, and accompanied by the voice of One infinitely greater than Columbus, saying to America,—There is India—there is China; fulfil thy sublime mission—Go, TEACH ALL NATIONS; PREACH THE GOSPEL TO EVERY CREATURE.

In behalf of the Board of Directors,

Theron Baldwin,

Corresponding Secretary.

DONATIONS

Received since the last Report, including those upon the fields of the Western Education Society, and the Central American Education Society—together with subscriptions to the Endowment Fund.

Abington Centre, Mass.....	\$28 00	Boston, Mass., Shawmut Ch., to cons.	
Mass., Rev. Mr. Ward's		Dea. Jos. Johnson and	
Soc. balance....	9 60	Dea. Albert Day L.	
Almond, N. Y.....	14 60	Members.....	\$60 00
Amherst, Mass.....	30 00	Individuals — Luke H.	
Amesbury & Salisbury, Mass.....	17 89	Brown to cons. him-	
Mills.....	16 60	self (L. M., 30; a friend,	
Andover, Mass., Chapel Con. of which		200; S. Morse, 5;	
30 to cons. Prof. S. F.		E. S. Tobey for Ill. Col.	
Lathrop, M.D., of Be-		10; T. H. Russell, do,	
litt College L. M.....	89 01	5; a friend in Essex	
South Ch., of which		St. Ch. 10.....	260 00
30 to cons. Rev. C.			22 60
Smith L. M.....	80 26	Boylston Centre, Mass.....	
Ansonia, Ct., to cons. Rev. Owen Street		Brattleboro, Vt., Mrs. Betsy Van Dorn	
L. M.....	37 60	for tuition of student in Ill. Col.....	25 00
Angela, N. Y.....	13 26	Brimfield, Mass., Benev. Ass., by C. R.	
Ashby, Mass.....	18 00	Brown, Treas.....	31 00
Ashby Falls, Miss P. Hilyer.....	5 00	Brighton, N. Y.....	12 32
Athol, Mass., L. Thorp, 10; Mr. Par-		Brooklyn, N. Y.....	
mater, 1.....	11 00	Fisher, 5; D. Lea-	
Ass. Hill, Annual Schol-		vait, 50; J. T. Terry,	
arship in Ill. College..	26 00	30; Fisher Howe, 50;	
Attica, N. Y.....	14 97	A. Lewis, 10; H.	
Auburn, N. Y., 1st Pres. Church.....	103 67	Radfield, 5; J. F.	
" 2d do.....	26 36	Trow, 10; J. W.	
" Rev. W. W. Warner	64 00	Spencer, 5; A. Wes-	
Auburn N. H., Rev. Mr. Homes.....	5 00	son, 25; others, 125	306 08
Aurora, N. Y.....	12 00	" " 2d Pres. Ch.....	77 17
Avon, N. Y.....	10 75	" " 2d Pres. Ch.....	25 00
Barrington, R. I., in part to cons. the		Brookport, N. Y.....	41 88
Rev. S. S. Hall, L. M.....	20 70	Brookline, Mass.....	68 10
Batavia, N. Y.....	34 86	Bradford, Mass., Rev. N. Munroe's	
Berkshire, N. Y.....	21 00	con.....	73 96
Beverly, Mass., to cons. Rev. Alonzo B.		Catskill, N. Y., Pres. Ch.....	52 29
Rich L. M.....	30 00	Cambridgeport, Mass., of which 30 to	
" Dane Street Ch. & Soc.,		cons. Rev. Wm. A. Stearns, D. D.	
to cons. Amos Lefa-		L. M.....	79 81
voir, Israel Trank and		Cambridge, Mass., 1st Ch.....	59 64
John Russell 2d L. M.....	91 28	Candor, N. Y.....	7 00
Bellona, N. Y.....	25 00	Castleton, N. Y.....	21 75
Bildeford, Me., to con. Rev. Mr. Gould		Cato Four Corners, N. Y.....	20 00
L. M.....	31 00	Cayuga, N. Y.....	16 28
Birmingham, Ct.....	42 00	Charlton, Mass., in part to cons. Rev.	
Binghamton, N. Y., Pres. Church.....	46 07	John Hazen, L. M.....	23 00
" Rev. P. Lockwood,		Chester, N. H.....	15 00
in part to cons.		Chelsea, Mass.....	90 20
Mrs. M. D. Lock-		Chenango Forks, N. Y.....	10 26
wood L. M.....	10 00	Clarkson, N. Y.....	10 61
" Congl. Ch.....	23 82	Claremont, N. H., in part to cons. R.	
Bloomfield, N. J., Pres. Ch.....	88 63	F. Lawrence L. M.....	14 33
Boston, Mass., Old South Ch.....	267 76	Clinton, Ct., in part to cons. Rev. Jas.	
" Park St. Ch.....	280 38	D. Moore L. M.....	20 00
" Essex St. Ch.....	466 83	Clinton, Mass., in part to cons. Rev.	
" Mt. Vernon Ch.....	400 00	Wm. D. H. Hitchcock L. M.....	20 00
" Central Ch.....	103 00	Concord, N. H., Rev. H. E. Perkin's	
" Salem St. Ch.....	50 22	con.....	21 30
" Mariner's Ch., in part		" 1st Con. Soc.....	9 00
to cons. Rev. G. W.		Corniah, N. H., Levi A. Barnard, Schol-	
Browne L. M.....	13 00	arship in Wittenberg College.....	26 00

Collinsville, Ct., to cons. Rev. Chas. B. McLean L. M.....	\$31 06	Mead for Ill. Col., 5; Zenas Mead for Ill. Col., 10; Sarah Lewis for Ill. Col., 25; others 110 23.....	\$155 28
Cohasset, Mass., in part to cons. Rev. T. A. Reed L. M.....	20 00	Groton, Mass., \$80 of which to cons. Jephth R. Hartwell, Mrs. Betsey Hartwell, and Dea. Curtis Lawrence L. M. Guilford, Ct., in full to cons. Rev. E. E. Hall L. M.....	116 72
Cooperstown, N. Y.....	26 20	Hamden, N. J., 1st Pres. Ch.....	2 00
Corning, N. Y.....	22 97	Hartfield, Mass.....	15 00
Cortlandville, N. Y.....	16 00	Hamden, Ct., Mount Carmel.....	27 00
“ T. D. Collins.....	10 00	Hamden Plains, Ct.....	10 00
Coventry, East, N. Y.....	10 83	Hadley, Mass., 3d Ch., balance from last year.....	12 00
Coventry, West, N. Y.....	26 07	“ “ 1st Parish.....	4 00
“ Mrs. E. A. Hoyt, in part to cons. Jas. P. Hoyt L. M.....	10 00	“ “ 3d Ch.....	15 00
Danbury, Ct., 1st Ch.....	50 50	Hammondsport, N. Y.....	26 00
Danville, N. Y., 1st Pres. Ch.....	29 04	Harwinton, Ct.....	19 50
“ Individuals, 2d Pres. Church.....	5 00	Do.....	22 34
Dedham, Mass., Mrs. A. B. Burgess.....	100 00	Haverhill, Mass., of which 30 to cons. Alfred Kittridge, Esq., L. M.....	4 00
Derby, Ct.....	14 26	Haverhill, N. H., a Friend.....	76 50
Dover, N. H., cons. himself L. M.....	5 00	Havana, N. Y., Loyal Wilcox, for Ill. Hartford, Ct., College.....	1 00
“ others in part to cons. Rev. B. F. Parsons L. M.....	26 00	“ “ Central Ch.—Wm. W. Ellsworth for Ill. Col., 11; Rev. A. C. Baldwin, 5; other individuals, 117.....	20 32
Drakesville, N. J., A. R. Riggs.....	50 00	“ “ Pearl St. Ch.....	500 00
Dracut, Mass., in part to cons. Rev. B. Emerson L. M.....	10 00	“ “ North Ch.....	133 00
“ 1st Con. Ch. & Soc.....	8 00	“ “ South Ch. of which 40 for Beloit Col.....	93 00
Dudley, Mass., to cons. Rev. Joshua Bates, D. D., L. M.....	32 50	Hector, N. Y.....	129 47
Dundee, N. Y., Rev. J. C. Moses.....	26 00	Hinsdale, Mass., to cons. Rev. P. R. Clark and Chas. H. Plunkett L. M.....	44 00
Dunstable, Mass.....	21 40	“ “ Dea. Nash, balance.....	2 00
East Avon, Ct.....	15 00	Hopkinton, Mass.....	65 50
East Haddam, Ct.....	20 75	Hollis, N. H., to cons. Rev. P. B. Day and Rev. Leonard Juvet L. M's.....	6 00
East Randolph, Mass., to cons. Rev. Ezekiel Russell L. M.....	51 00	Honeoye Falls, N. Y.....	29 00
East Jaffrey, N. H., Rev. L. Tenney.....	6 00	Homer, N. Y.....	69 25
East Abington, Mass., to cons. Rev. Horace Walker L. M.....	32 00	Hornellsville, N. Y.....	10 04
East Boston, Mass., Maverick Ch.....	37 18	Horsheads, N. Y.....	31 00
East Bloomfield, N. Y.....	41 26	Huron, N. Y., balance to cons. Rev. R. Dunning L. M.....	23 00
East Hampton, Mass., S. Williston for Ill. College.....	50 00	Ithaca, N. Y.....	6 00
Elmira, N. Y.....	40 50	Jaffrey, N. H., Dea. J. M. Melville.....	15 80
Enfield, Mass., Benev. Soc.....	100 00	“ “ others.....	42 92
Essex, Mass., in part to cons. Dea. Francis Burnham L. M.....	18 00	Jefferson, N. Y.....	75 00
Farmington, Ct.....	26 43	Jordan, N. Y.....	8 00
Fayetteville, N. Y.....	23 00	Junius, N. Y., Malcolm Little.....	10 00
Fair Haven, Mass.....	41 00	Killingworth, Ct.....	16 25
Fitzwilliam, N. H.....	26 54	Knowlesville, N. Y.....	— 50
Foxboro, Mass., Congl. Soc.....	21 01	Lancaster, Mass., in part to cons. Rev. Charles Packard, L. M.....	18 96
Fitchburg, Mass., Thos. Eaton, to cons. himself L. M.....	30 00	Lancaster, N. Y.....	13 17
“ Other subscriptions.....	47 75	Leominster, Mass.....	11 10
Francistown, N. H.....	30 50	Lenox, Mass., Oliver Peck, to cons. Gilbert H. Peck L. M.....	47 59
Fredonia, N. Y.....	33 47	“ “ Albert G. Belden and Sam. Belden \$12 50 each, the first annual payment of \$100 Scholarship in Wittenberg College.....	11 32
Fulton, N. Y.....	52 66	“ “ others.....	25 00
Geneseo, N. Y.....	47 37	Le Roy, N. Y., \$30 of which to cons. Rev. C. N. Mattoon L. M.....	7 00
Geneva, N. Y.....	210 00	Little Compton, R. I., to cons. Otis Wilbor L. M.....	34 93
Glenn's Falls, N. Y., Pres. Ch.....	22 27	Lockport, N. Y., Prof. A.....	40 00
Goshen, Ct.....	23 00	Londonderry, N. H., in part to cons. Mrs. D. R. D. Brainerd L. M.....	3 00
Great Barrington, Mass., balance.....	2 50	Lowell, Mass., 1st Ch., to cons. Dea. Wm. Davidson and Thos. P. Woodman L. M.....	25 00
“ Dea. Francis Whiting & B. H. Patterson \$1250 each for the tuition of a student for the Ministry in Wabash Col..	25 00	“ “ Members.....	81 21
“ “ G. L. Granger and others for the same.....	26 00	“ “ High St. Ch.....	43 30
“ “ Other subs., to cons. Rev. S. S. N. Greeley L. M.....	41 00	Lyons, N. Y.....	54 26
Greenville, Ct.....	19 32		
Greenwich, Ct., 2d Con. Ch.—Wm. Smith for Illinois College, 5; Lot			

Madison, Ct., \$30 of which to cons. Rev. Samuel N. Shepard L. M.....	\$40 48
Manchester, N. H., to cons. Rev. Rufus Taylor L. M.....	35 54
Mattabesett, Mass., to cons. Rev. Wm. L. Mather L. M.....	37 25
Marcellus, N. Y.....	25 45
Marblehead, Mass.....	87 77
Moriden, Ct., Con. Soc.....	33 12
“ “ Individuals.....	13 00
Methuen, Mass., to cons. Dea. James F. Ingalls L. M.....	40 29
Medford, Mass., in part to cons. Rev. E. P. Marvin L. M.....	18 05
Medina, N. Y.....	30 28
Mexicoville, N. Y.....	9 70
Middleboro, Mass., Central Church.....	16 49
“ “ Rev. J. Putnam's Soc	16 75
Middletown, Ct., Ebenezer G. Hubbard, to found a permanent Scholarship in Illinois College.....	400 00
“ “ Dea H. S. Ward, jr., for Ill. Col. Fund	50 00
“ “ Individuals in 1st Ch.	111 50
“ “ South Ch.....	25 00
Morristown, N. J., a Friend.....	5 00
Naahua, N. H., Rev. J. M. Ellis, 2d payment on Scholarship in Wittenberg College.....	25 00
“ “ Mrs. Josephine M. Ellis, 1st annual payment of a Scholarship of \$100 for the tuition of a student for the Ministry in Ger. E. Mo. Coll.....	25 00
Natick, Mass., to cons. Rev. Elias Nason L. M.....	33 32
New Haven, Ct., Center Church.....	312 00
“ “ North “.....	139 25
“ “ Chapel Street Church.....	57 44
“ “ College Street Church.....	45 58
“ “ Yale College.....	77 50
New-York City, Bleecker St. Ch.—G. N. Talbot, 50; F. A. Concklin, 10; W. A. Wheeler, 5; R. Boorman, 20; Dr. Bliss, 20; Ladies' Benevolent Society, 44 25; others, 257 22.....	386 47
“ “ Mercer St. Ch., balance 75; W. G. Bull, 50; Miss Murray, 50; Mrs. Bronson, 50; Thos. Denry, 25; T. F. McGurdy, 5; Jas. J. Van Allen, 30; R. H. B. 5; J. W. Benedict, 100; R. H. Nevins, 50; W. G. Rule, 5; J. R. Gibson, 10; J. P. Crosby, 15; J. L. Mason, 10; Jas. Boorman, 100; J. F. Worth, 25; Cor. Smith 30; L. Auerbury, jr., 25; H. W. Harned, 10; J. B. Sheffield, 50; B. F. Butler, 50; I. I. Griffin, 5; W. H. Bidwell, 50; M. O. Roberts, 100; N. White, 50; others, 251 03.....	1256 03
Anson G. Phelps, jr., for Endowment Fund of Marietta, Col.....	1000 00

New-York City, Church of the Puritans —G. D. Phelps, 25; O. E. Wood, 25; M.; 10; H. O. Pinneo, 25; W. M. Evars, 10; A. Jones, 10; a Friend, 40.....	\$145 00
“ “ Allen St. Ch.....	150 94
“ “ Central Ch.....	148 16
“ “ Rev. J. Spaulding.....	20 00
“ “ W. S. Gilman, for Wittenberg Col.....	50 00
“ “ Edward Crary.....	20 00
“ “ “L. S. H.”.....	5 00
Newport, N. H., in part to cons. Rev. H. Cummings L. M.....	13 10
“ “ Balance.....	6 79
New Haven, N. Y.....	18 29
“ “ Mrs. Ralph Robinson.....	5 00
Newark Valley, N. Y.....	14 03
Newark, N. J., 1st Pres. Ch.....	94 70
“ “ 2nd “.....	70 00
“ “ High Street Ch., of which 150 by J. B. Pinneo to constitute Rev. D. W. Poor, Mrs. Susan B. Poor, Miss Mary A. Poor, Mrs. Eliza Pinneo, T. S. Pinneo, M. D., L. Members.....	200 00
“ “ High St. Ch., Samuel Baldwin, to cons. S. H. Baldwin L. M.....	30 00
“ “ A. W. Carter, jr.....	25 00
New Braintree, Mass.....	35 25
Newburyport, Mass., Captain Nath. Smith of North Con. Ch.....	100 00
“ “ Bellville, to cons. Josiah Little, Wm. J. Currier, Wm. Goodwin, Charles Whitmore L. M's....	141 38
“ “ North Ch.....	75 30
“ “ Whitfield Ch. and Soc., in part to cons. Sam. J. Spaulding L. M.....	12 51
New Milford, Ct.....	22 50
New London, Ct., 1st Ch.....	55 00
“ “ 2d Ch.....	54 50
Newbury, Mass.....	47 66
New Ipswich, N. H., Mrs. Dolly Everett for Iowa Col.....	50 00
Newton Centre, Mass., to cons. Rev. Daniel L. Furber L. M.....	32 20
New Britain, Ct., 1st Ch., to cons. Rev. Sam. Rockwell L. M.....	30 67
“ “ 2d Ch.....	29 00
Niagara Falls, N. Y.....	44 65
North Andover, Mass.....	23 74
Norwich, Ct., 1st Ch. & Parish.....	38 00
“ “ 2d “.....	83 00
“ “ Main St. Ch., Dea. W. A. Buckingham, 2d instalment on annual scholarship.....	25 00
“ “ Individuals in Main St. Church.....	27 00
North Abington, Mass., in part to cons. Rev. Isaac C. White L. M.....	13 66
Northampton, Mass., 1st Ch.....	91 02
“ “ Edwards' Ch.....	18 00
“ “ Asabel Lyman for Endowment Fund of Ill. Col.....	500 00
“ “ J. P. Williston do.....	5 00

North Cornwall, Ct.....	\$ 7 87	Rochester, N. Y., Washington St. Ch..	28 00
North Bridgewater, Mass. J. W. Rogers	2 00	" " " A. Champin.....	100 00
North Haven, Ct.....	15 00	" " " F. Starr.....	25 00
Northville, N. Y.....	32 43	Rushville, N. Y.....	20 00
Norwich, N. Y.....	20 00	" " " Ladies' Ed. Soc.....	13 00
" " J. Kershaw, Esq., Ex. of J. Bement.....	5 00	Salisbury Mills, N. Y., Rev. J. N. Lewis.....	10 00
Norfolk, Ct.....	53 00	Sanborn Bridge, N. H., in part to cons. Rev. Corban Curtis L. M.....	21 00
Norwalk, Ct., 1st Con. Ch.....	64 53	Saybrook, Ct.....	16 65
North Branford, Ct.....	10 00	Salisbury, Mass., in full to cons. Rev. J. M. Bacon L. M.....	16 61
North Guilford, Ct.....	15 37	Seymour, Ct.....	4 23
Nunda, N. Y.....	7 00	Shrewsbury, Mass., to cons. John H. Neelson L. M.....	33 00
Ogden, N. Y., \$30 of which to cons. Rev. W. A. Fox L. M.....	36 75	Sherburne, Mass.....	13 00
Orange, N. J., 1st Pres. Ch.....	33 23	Silver Creek, N. Y.....	23 21
" " 2d Ch.....	146 52	Slaterville, R. I., in part to cons. Rev. T. A. Taylor L. M.....	30 00
Otisco, N. Y.....	24 75	South Dedham, Mass., in part to cons. Rev. M. M. Colman L. M.....	28 00
Ovid, N. Y.....	16 30	South Boston, Mass., Philip's Ch., to cons. Alvan Simonds L. M.....	65 25
Owego, N. Y., Pres. Ch.....	46 14	South Abington, Mass., to cons. Rev. Alfred Goldsmith L. M.....	57 24
" " Con. Ch.....	11 18	Southbridge, Mass., to cons. Rev. Eben. Carpenter L. M.....	30 00
Oxford, Ct.....	7 00	South Egremont, Mass., in part to cons. Rev. Elias Clark L. M.....	13 00
Palmyra, N. Y.....	65 91	" " D. Daisel, 12 50; Mrs. N. R. Ellis, 6 25; S. Bacon, 5— on annual Scholarship.....	23 75
Palmyra, East, N. Y.....	18 50	Southington, Ct.....	22 00
Painted Post, N. Y., to aid Hungarian beneficiary.....	22 00	" " Dea. Tim. Higgins.....	30 00
" " Ladies' Ed. Soc.....	8 00	Southport, N. Y.....	15 95
Penn Yan, N. Y.....	40 47	Southfield, Mass., Dea. J. N. Colar & Dea. Lorin Smith \$12 50 each, on annual Scholarship in Ill. College.....	25 00
Pembroke, N. Y.....	25 00	" " Zenas Rhodes \$12 50 and Rev. Otis Lombard \$5 25 for the same.....	18 75
Pelham, N. H., balance.....	2 00	Springfield, Mass., 1st Ch.....	20 00
Parsippany, N. J., Pres. Ch.....	20 38	" " Hill.....	6 10
Pepperell, Mass., to cons. Rev. Lyman Cutler L. M.....	30 00	" " South Ch., Charles Merriam, for Ill. Col. Daniel Harris, of which \$15 for Ill. College.....	50 00
Philadelphia, Pa., 1st Pres. Ch.....	445 50	" " others.....	25 00
Pittsford, N. Y.....	16 50	Spencerport, N. Y., 1st Con. Ch., in part to cons. Samuel Weare L. M.....	14 50
Plymouth, N. H., Rev. Mr. Jewett, bal- ance.....	3 00	Siamford, Ct., to cons. Rev. Isaac Jen- nings L. M.....	30 00
Plymouth, Ct., \$30 of which to cons. Mrs. Jane S. Warren L. M.....	44 50	" " Nath. Weed, to cons. himself L. M.....	30 00
Plymouth Hollow, Ct., \$30 of which to cons. Rev. James Averill L. M.....	38 00	" " James Betts, in part to cons. himself L. M.....	15 00
Portland, Me., to cons. Rev. J. J. Car- ruthers, D.D., Rev. W. T. Dwight, D.D., and Dea. Wm. Swan L. M.....	100 00	" " others.....	42 25
" " Wm. W. Thomas, for tuition of a student pre- paring for the ministry..	95 00	St. Petersburg, Russia, Archibald Mer- ricles, by W. Ropes.....	25 00
Portland, N. Y., Rev. L. F. James.....	2 00	Stockbridge, Mass., G. P. Bradley.....	1 75
Pomfret, Ct.....	23 31	" " A Friend.....	1 00
Prattburgh, N. Y.....	16 61	Stoughton, Mass., in full to cons. Rev. Albert Perry L. M.....	22 00
Providence, R. I., Beneficent Ch.....	107 00	Sturbridge, Mass., in part to cons. Rev. H. Beebe L. M.....	17 87
" " High St. Ch.....	52 00	Sweden, N. Y.....	15 43
" " Richmond St. Ct., of which \$100 by J. Carpenter for Ill. College.....	109 31	Syracuse, N. Y., 1st Pres. Ch.....	65 36
" " Central Ch., of which \$100 by W. J. Cross for Ill. Col.....	210 50	" " Saline Ch.....	30 00
" " E. Carrington, on permanent Scholar- ship in Wabash Col.....	250 00	Tewksbury, Mass., to cons. Rev. Rich- ard Tolman L. M.....	30 00
" " R. Waterman, 5; — Allen, 10; a Friend, 10; Mrs. H. Ives, 25; R. H. Ives, 20; others, 6.	86 00	Torrington, Ct.....	5 00
Randolph, Mass., to cons. Rev. Chris- topher M. Cordling L. M.....	39 00	Townsend, Mass., of which \$30 to cons. Dea. John Proctor L.	
Red Creek, N. Y.....	16 18		
Richmond, Mass.....	7 10		
Ridge, N. H.....	42 00		
" " Mrs. Brown.....	5 00		
Rockville, Ct., 1st Ch.....	19 62		
" " 2d Ch., \$30 of which to cons. Rev. Charles H. Ballard L. M.....	46 25		
Roxbury, Mass., Elliot Ch. & Soc.....	\$104 36		
Rockport, Mass.....	25 00		

M., and \$4 36 in full to cons. Mrs. Sarah H. Sheldon L. M....	\$ 34 38	West Stockbridge, Mass., G. W. Kiffin	\$ 10 00
Troy, N. Y., 1st Pres. Ch. (in part)....	83 15	West Amesbury, Mass., to cons. Rev. Albert Paine L. M.....	24 90
Trumansburgh, N. Y.....	67 00	West Medway, Rev. Dr. Ide's Soc.....	29 62
Vienna, N. Y.....	9 63	West Haven, Ct.....	19 00
Watertown, Ct., Mrs. Lucy S. De Forest, to cons. Abram E. Baldwin L. M.	30 00	West Springfield, Mass.....	48 76
Walpole, Mass., in full to cons. Rev. Z. H. Newhall L. M.....	15 12	Whately, Mass.....	7 62
Washington, Ct., Mary E. Logan, in part to cons. self L. M....	10 00	Whitehall, N. Y., Pres. Ch.....	59 56
" " others.....	35 00	Williamsburg, Mass.....	9 15
Wayland, Mass., in part to cons. Rev. Henry Allen L. M....	15 00	Wilson, N. Y.....	19 00
" " Mrs. M. A. H. Bigelow, to cons. Miss Ellen Reeves L. M....	30 44	Williamstown, Mass., S. Whitman, on annual Scholarship in Wittenberg Col.....	25 00
Warren, Mass.....	30 00	Winchester, Mass., of which \$30 to cons. Rev. Reuben Robinson L. M.....	98 40
Watertown, N. Y., 2d Pres. Ch.....	13 00	Winchester, N. H., Rev. J. P. Humphrey.....	47 25
Waverly, N. Y.....	16 92	Winchester, Mass., Mrs. Mary Godding and other ladies of North Ch., for tuition of a student in Wittenberg Col...	26 00
West Boylston, Mass.....	31 25	" " Individuals.....	24 25
West Cambridge, Mass., by J. Field, Esq. in full to cons. himself L. M....	20 00	Winchester, Ct., Samuel Hurlbut, for Illinois College.....	10 00
West Bloomfield, N. J.....	20 00	Windsor, Vt.....	17 00
Westfield, Mass.....	40 00	Wolcottville, Ct.....	10 00
Wenham, Mass., Ladies' Read. & Char. Soc., to cons. Mrs. Elizabeth Taylor L. M.....	37 00	Woodbridge, Ct.....	14 03
Westminster, Mass., in full to cons. Rev. Orlando H. White L. M.....	11 52	Wolcott, N. Y.....	37 86
West Newbury, Mass.....	52 25	" " Mrs. Munson.....	1 00
" " Col. Moses Newell	5 00	Worcester, Mass., Union Ch., of which \$90 to cons. Moses Clements, Ichabod Washburn, & Philip L. Moen L. M.'s.....	218 00
Webster, Mass., Con. Ch. & Soc.....	26 25	" " Central Ch., of which \$30 to cons. Rev. Seth Sweetzer D.D. L. M.....	81 07
West Stockbridge, Mass., Dea. Morgan Lewis, on Scholarship in Wittenberg Col.....	1 00	" " 1st Parish.....	34 00
" " Individuals....	25 00	" " Salem St. Ch., to cons. Rev. George Bushnell L. M.....	36 86
" " Rev. Mr. Bryant, Rev. N. Russell & Ben. Cone, 2d payt. on \$100 Scholarship.....	3 00	" " Balance from last year.....	34 55
" " Mrs. Tobey....	25 00	Yorktown, Westchester Co., N. Y., Con. Ch.....	5 00
	5 00	Youngstown, N. Y.....	53 81

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 Adams, Rev. Darwin, Dunstable, Mass.
 Ailing, Isaac A., Newark, N. J.
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 Atwater, Elihu, New Haven, Ct.
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 Baldwin, Mrs. C. W., " "
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 Ballard, Rev. Charles H., Rockville, Ct.
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 Barrows, Rev. Homer, Dover, N. H.
 Barstow, Rev. Z. S., D. D., Keene, N. H.
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 Bange, Henry, New-York City.
 Baker, Rev. I., D. D., Lancaster City, Pa.
 Bardwell, Rev. Horatio, Oxford, Mass.
 Bassett, B. M., Birmingham, Ct.
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 Benedict, Rev. Edward, Candor, N. Y.
 Benedict, Jesse W., New-York City.
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 Condit, Rev. Jona. B., D. D., Cincinnati, Ohio.
 Cone, Ephraim, Geneseo, N. Y.
 Collins, Rev. G. S., New Germantown, N. J.
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 Colton, T. Y., Ware Village, Mass.
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 Chapman, Rev. F. W., South Glastonbury, Ct.
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 Champlin, Charles C., Essex, Ct.
 Choate, David, Essex, Mass.
 Child, Rev. Willard, D. D., Lowell, Mass.
 Chapin, Rev. Aaron, Beloit, Wis.
 Chipman, Rev. B. Manning, Guilford, Ct.
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 Taylor, Rev. Jeremiah, Wenham, Mass.
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 Tower, Rev. Fitzwilliam, N. H.
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 White, Mrs. Penelope R., "
 White, Henry, Esq., New Haven, Ct.
 White, Rev. Orlando, Westminster, Mass.
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 Whiting, Rev. Lyman, Reading, Mass.
 Whitman, Charles, Belleville, Mass.
 Whitcomb, Rev. William C., Stoneham, Mass.
 Whitcomb, Mrs. Harriet L., "
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 *Wright, Rev. Edward, West Haven, Ct.
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APPENDIX.

REPORT OF SELECT COMMITTEE.

THE Select Committee appointed at the last annual meeting of the Board, to consider the subject of Scholarships, Endowments for Colleges, and union with the American Education Society, would respectfully offer the following report :—

That, in the discharge of the duties assigned them, it seemed obvious that the first thing in order was a conference with the American and Central Education Societies. They accordingly invited those Societies to meet them in conference, by similar committees, at such time and place as should be mutually agreed upon. In view of this invitation, the Directors of the American Education Society adopted the following resolution, viz :—“ That whereas the question of union with the College Society has been thoroughly discussed and decided by this body within a few years, and whereas we have proposals from the Central Education Society now under consideration, it is not expedient, under these circumstances, to appoint a committee to meet those two bodies ; but should any new proposition be made to us from either of these bodies, this Board will cheerfully and respectfully consider them.”

The first meeting of the Committee was held at the office of the Society, in the city of New-York, on the 27th of April. The Rev. J. J. Owen, D.D., Rev. E. A. Campbell, D.D., and the Rev. T. H. Skinner, Jun., were present as a Committee from the Central American Education Society. At the request of the Committee, the Secretary of the Society read a paper which he had prepared, on the expediency and practicability of union. After a thorough discussion of the subject, the following resolution was unanimously adopted by the gentlemen present, viz :—“ That in our opinion it is desirable that an Educational organization should be formed, sufficiently comprehensive to embrace the objects now prosecuted by the American Education Society and the Western College Society, and that we would be in favor of such, provided it should be found that the several interests involved can be effectually secured under it. The Committee of the Central Education Society, however, expressed no opinion as to any *particular plan* of union.

It was the desire of your Committee to have a conference with these Societies, without submitting any specific plan by which they would be willing to abide; but as further negotiation with the American Education Society required that some "new proposition" be made, the Committee next addressed themselves to the inquiry, whether they should submit any such proposition. Four possible plans of union, which will be given in a subsequent part of our Report, then came under consideration; and it was finally agreed to recommend to the Board to propose one of these to the American Education Society as the basis of union. The Directors of that Society were accordingly put in possession of this action of the Committee — and in view of it they appointed a Committee of Conference. By arrangement, the two Committees met at the rooms of the American Education Society in Boston on the 8th of Sept. The Committee of this Society were all present, with the exception of Hon. S. H. Walley, who has attended none of its meetings in consequence of absence in Europe. The Rev. William A. Stearns, D.D., Rev. Seth Sweetser, D.D., and Rev. I. N. Tarbox, were present, in behalf of the American Education Society.

On that occasion the Chairman of your Committee, by request, made an extended presentation of the considerations which had led to the present conference, and was followed by the other members of Committee. It was stated that certain facts had been forced upon the attention of the Directors of the College Society in the prosecution of their work—1. That in many places the objects of the College and the Education Societies had been regarded as so far the same that collections could not be taken up for both during the same year; consequently, annual collections were taken for the general cause, and the proceeds divided between the two Societies, or they had been left to take alternate years. Hence, in such cases, a virtual union of the two objects had become necessary. Many pastors, too, have suggested the expediency of some permanent union between the two Societies. As the Education Society has no agents in the field, it was natural that these suggestions should be made chiefly to the College Board. They have been followed up at our annual meetings by remarks from distinguished leaders in the cause of benevolence, who were casually present, who sat with us as corresponding members. Suggestions of this kind, indeed, have become so frequent, that we have thought it an imperative duty, which we owe to the public, to lay them before the Education Society.

2. The *permanent endowment* of Western Colleges is a subject which has been brought before our Board by the progress of events. At the first organization of the Society it was deemed expedient to limit the appropriations of the Society to a few thousand dollars annually, to be expended either in the support of instructors, or the purchase of books and apparatus. The Directors, however, after having been repeatedly urged to assist in procuring permanent funds, agreed that in certain cases to a limited extent this might be done indirectly under our direction; and it is a question now before our Board, whether this shall not be made one of the direct objects of the Society. As our organization has obtained a strong hold on the

confidence and support of the public, great sums (it is supposed) might be raised for this purpose. But, in doing so, we must encroach more or less upon the field hitherto occupied by the Education Society. We have thought it due, therefore, to that body to consult them before we carry out the plan, and particularly to inquire whether a union has not become desirable in respect to two objects which are beginning to touch so closely on each other.

3. This is especially true in respect to the endowment of *Scholarships* in Western Colleges. Our agents have found that this would be highly popular in most parts of our country. For reasons that need not here be stated, they think large sums could be raised for this purpose. With similar views, our Secretary prepared an elaborate disquisition on the history of Fellowships, Scholarships, &c., and their influence upon the cause of learning in Colleges and Theological Institutions both in Europe and the United States. This he embodied in the last Annual Report prepared for our Board, in the hope that the Board might see reason for the immediate adoption of the system.

That subject is now before the Board, and we have thought (as in the former case) that we ought not to decide on adopting it without a previous consultation with the Education Board. We have, therefore, for the present held back our Secretary's statement on the subject. The plan would bring our Society directly on to the ground of the American Education Society, so far as the Western Colleges are concerned. It would require a very great sum of money to carry it completely out, and would lay a heavy contribution on the educational resources of Eastern benevolence. Our Board, therefore, in appointing a Committee to report on the subject of permanent endowments and scholarships, instructed the same Committee to confer with the Education Board, to ascertain how far there was any disposition on their part, in view of the plans proposed, to attempt a combined action of the two Societies, in regard to objects which are found to approximate so closely to each other.

Having stated the reasons which led to the present conference, the Committee of the College Board feel that their duties in that capacity are chiefly at an end. They have not anticipated any peculiar advantage to the College cause as the result of a union in these objects. They come to the Committee of the Education Society as brethren engaged in a common design. We regard this as a meeting for consultation respecting some of the highest concerns of the Redeemer's kingdom in our country. The interest which our Board feel in Western Colleges is a religious interest. It is an interest which we ALL have in common, *equally* as evangelical men, in taking and holding the seats of education at the West, in behalf of our Redeemer, against Infidelity, Socialism, and the thousand heresies which infect that part of our country. If the payment of a million of dollars will give to Eastern Christians the command of Colleges at the West, the purchase is a cheap one. The object of the College Society is to raise up a "seed for the Church," and especially for the service of the Sanctuary, throughout coming generations. We are

attempting this in the spirit which founded the American Education Society—in devotion to the same great cause. Thirty years ago the peculiar exigency of the Church was the provision of support for the indigent young men of our Churches who were desirous to enter on the ministry. There is now another exigency, not inconsistent with the former one, but taking a wider scope. It is to create *Christian Institutions*, which shall operate hereafter upon perhaps hundreds of millions in our country, and furnish the means of training up, not merely indigent young men, but those of every class and condition, for the service of the Redeemer. Here, then, the object of the Education and the College Society become one and the same. We meet you, therefore, on the present occasion to unite our counsels as to these great interests. It is no more incumbent on us than upon those with whom we confer, to *make out a case*, or to enter into the details of the plan of union, if one be desirable. Both have an equal interest in settling the preliminary question, “Is a union of these two Societies expedient?” Will the interest of Christ’s kingdom be better promoted by combining *into one* these two causes, each of vast importance, and presenting when combined (if they can be) an object of momentous interest to evangelical Christians throughout the country?

Upon the question thus stated, we have only one general remark to make. *If there are not insuperable difficulties in the way*, the union ought to take place. The thing to be proved is, not that combined action (in a case like this) is desirable, and even indispensable, if it can be secured. The real question is, “Are there any causes which ought to prevent it?” The whole burden of proof lies on that side. Consolidation in respect to objects of the same general nature is the order of the day. All the great Societies of our country—the Bible, the Tract, and Missionary Societies, are *consolidations*. When the first of them was attempted, that of the American Bible Society, the principle was set before our country in their address—“CONCENTRATED ACTION IS POWERFUL ACTION.” It is upon this principle that we have gone on from strength to strength. There is something attractive in a great cause. It commands respect and confidence. It sets aside a thousand petty objections. It calls forth the efforts of the ablest minds to direct its concerns. The old Greek adage, “that the half is greater than the whole,” loses its character of paradox in such a case. It is harder to raise \$10,000 or \$20,000 for two small Societies, than to raise \$100,000 in a great cause.

Western Colleges, at the present time, have a powerful hold on the sympathies of the public. There is a freshness in the subject, a largeness in the views presented, a warmth of feeling in the officers of our Western Institutions who plead their cause, which strongly arrest the attention of Eastern Christians. Now, we of the College Committee, having been all our lives ardent friends of the Education cause—some of us closely connected with the Eastern Colleges, and, therefore, peculiarly interested in the American Education Society—have wished that Society to have all the benefit which can be obtained from this new impulse in the cause of education. Our

interest in this subject has not lain on the side of the new Society merely, or sprung from any affectation of gain in that quarter. It has lain equally on the other side,—in the wish to secure for the cause we have so long loved and cherished, a new force and usefulness, under *such modifications* as experience and wisdom may suggest to the Education Board. We have felt that it would be still dearer to our hearts, if united to the new objects with which we have learned to associate so lively an interest. We have felt that its hold upon the public mind would be stronger, and that much larger sums could be obtained for the support of indigent young men, by *widening the object* through a connection with the College Society.

Looking upon the subject in this light, it struck us that if union is *possible* it ought to be accomplished—that the advantages of combined action are so great as to counterbalance any minor difficulties that may be suggested. It can hardly be necessary, if these general views prevail, to enter much at large into the minutæ benefits to be expected from the union, such as the obvious economy of having one set of machinery instead of two, the advantage of a reduction of the number of annual appeals to the benevolence of the Churches, and the ability to furnish the organization (in consequence of the increased magnitude of its objects) with all those appliances, in the shape of agencies, periodicals, &c., which might be requisite to its highest efficiency. The fields from which benevolent societies now obtain their funds are so large, the number of churches so great, the meeting of ecclesiastical bodies, and other occasions which demand the presence of some representative of the different organizations, so frequent and wide-spread, that small societies, with their mere handful of laborers, contend, at a most discouraging odds, by the side of those which can man the field with an army of agents, and scatter their periodicals and various publications over the land by the million.

Under the proposed union, the Education cause would become a truly *national* object; and whatever may be required for the aid of indigent young men, and Colleges, and Theological Institutions, it is confidently believed, could be raised. The least sum which the denominations that would sustain the organization should raise for such an object for the next twenty-five, if not fifty years, for such a cause, would be \$100,000 per annum.

We have already said that, according to our views of this conference, the main object is to consider the *expediency* of a union between the two Societies. If this point can be settled, what remains will be easy. In respect to every important design, *some way* can usually be found of accomplishing what is truly to be desired. It was thought by the Committee, at their meeting in April last, that if a union should ever be formed, it would probably take place in one of four ways, viz.:—1. Union in respect to agencies, periodicals, &c. without any amalgamation or change of names. 2. Complete amalgamation under an entirely new name. 3. Enlargement of the objects of the College Society, so as to embrace, in a distinct department, the objects of the American Education Society. 4. Enlargement of the objects of the American Education Society so as to embrace in a distinct department the objects of the College Society.

As, in consequence of the joint action of the Committees of Conference, no *specific plan of union* is at the present time in question between the Societies, the various arguments for and against the several schemes above named need not be given. It will be sufficient, as a matter of history, to state that the plan which your Committee, at their meeting in April last, agreed to recommend, as, on the whole, involving least change of machinery, least hazard to permanent funds, legacies, &c., &c., was to secure such a modification of the Charter and Constitution of the American Education Society as to embrace the objects now prosecuted by the College Society, so that the two Societies should become two departments, with their Secretaries under one general organization bearing the name of the American Education Society, it being understood, however, that the modifications of charter, &c., to be proposed shall be first mutually agreed to by the Societies.

After a somewhat protracted and earnest, but kind discussion of the principles and details of union, the following resolution, proposed and drawn by the Rev. Dr. Sweetser, was adopted with entire unanimity, both jointly and separately, by the two Committees:

"Resolved, That there are possible advantages to the cause of ministerial and Christian education, embraced in the design of a union between the American Education Society and the Society for the Promotion of Collegiate and Theological Education at the West, which seem to render it wise and proper to investigate and discuss the question of the practicability and expediency of a union of the said Societies; and that it be recommended to each of the said Societies to consider the question, and appoint, if they see fit, a joint committee to frame and present a plan of union."

The Committee would therefore respectfully submit the above to the Board, not only as a report of their proceedings in reference to one of the subjects submitted to them, but also as their argument in favor of the course recommended to the Society in the above resolution. [See p. 9.]

On the subject of the Endowment of Scholarships in connection with literary institutions, your Committee would further report that they are more and more convinced of its importance; and as a committee of conference with the American Education Society is likely to be appointed, for the purpose of framing some plan of union with said society, in which this subject of endowment will of course come under review, they would recommend that the further consideration of this subject be referred to such committee, with a recommendation that it shall be regarded as an important element or feature in the plan for future operations in the education cause.

All which is respectfully submitted.

CHAUNCEY A. GOODRICH.
ABSALOM PETERS.
ANSEL D. EDDY.
WILLIAM ROPES.

Application for aid to the Society for the Promotion of Collegiate and Theological Education at the West, in behalf of Heidelberg College, presented to the Board, October, 1852.

THE glorious work of the Reformation on the Continent of Europe commenced, as is well known, almost simultaneously at Wittemberg and Zurich. Although the general character of this work was the same as regards decided opposition to the corruptions of the Romish Church; and the peculiar principles of Protestant Christianity, yet two tendencies, clearly marked in their points of difference, were manifest from the start, and continued to develop themselves more fully as Protestantism advanced. Thus grew the two great branches of the Reformation—the Reformed and the Lutheran Church. The Reformed Church extended over Switzerland, Holland, portions of Germany, over France, England, and Scotland, everywhere maintaining the same general system of doctrine, as distinguished from Rome on the one hand, and the Lutheran Church on the other, and was commonly known by the same appellation, such as the Reformed Church of Switzerland, the Reformed Church of Germany, the Reformed Church of Holland, the Reformed Church of Scotland, &c. Sooner or later, however, several branches, the Presbyterian and Congregational for example, took their names respectively from some distinctive feature of their ecclesiastical polity. Yet they were all one. Augustine, at the close of the fourth century, and Calvin, during the sixteenth, were the principal representatives of this general system in the earlier and later ages of the Christian Church. Hence these branches, viewed as a class or family, are called *Calvinistic*, to distinguish them from the other great division of the Reformation, the representative of which was *Luther*.

These remarks are designed to illustrate the confessional as well as the relative position of the Church in the United States, known as the *German Reformed*. It is an offspring or continuation of the Original Reformed Church in Germany and Switzerland—a living member of the great Calvinistic family; and bears the same relation to the Church in those countries, that the Presbyterian Church in the United States does to that of Scotland and Northern Ireland, or that the Protestant Reformed Dutch Church does to the Reformed Church of Holland. Its faith is embodied in the Heidelberg Catechism, a formulary that was first published in the Palatinate in the year 1563. This obtains as its only Confession of Faith, and is the same that is held and taught in the Dutch Church of this country. Of this work the venerable Synod of Dort, A.D. 1618, gave its unanimous approval, declaring “that the doctrine contained in the Catechism of the Palatinate was found to be conformable at all points to the Word of God; that there was nothing in it that needed in this view to be changed or corrected; and that altogether it formed a most accurate compend of the Christian faith, being with singular skill not only adjusted to the apprehension of tender youth, but so

framed also as to serve the purpose of instruction, at the same time, in the case of older persons." The first regularly organized Synod was convened at Philadelphia, September, 1747, though there are congregations in Pennsylvania that date their existence as far back as 1717.

At present there are two Synods of the German Reformed Church, one East, the other West of the Alleghenies. To avoid undue length, I will limit my further statements to the Synod of Ohio and adjacent States.

As stated before, the doctrinal basis of the Synod is the Heidelberg Catechism, to which every candidate for ordination or licensure is required to subscribe. All the ministers use it in the instruction of children and youth. The system of catechisation is strictly enjoined. At no previous period was it more highly appreciated or more faithfully practised than now. Yet the constitution allows only those who give evidence of repentance and living faith in Jesus Christ to be admitted to full membership by the rite of confirmation. Ministers are expressly forbidden to receive such as are "ignorant of the fundamental doctrines of the Christian religion, or betray a want of genuine feeling, and do not authorize a reasonable hope that they will adorn their profession." In this respect, as far as my knowledge extends, our ministers seek to be faithful. Besides, it is particularly enjoined that the Consistory "maintain a strict and wholesome discipline in the Church," and exclude from the communion such members as "err from the faith or offend in their morals."

During the last ten or twelve years the reviving influences of the Holy Ghost have been largely bestowed upon our ministers and congregations. A great deal of zeal has been evinced in the promotion of vital godliness. The family altar has been erected—the prayer-meeting established. Activity in, and zeal for, the cause of Christ has been decidedly increasing among our congregations generally. Upwards of four thousand were added to our communion during the last two years.

The government of our Church is Presbyterian. The Synod is the highest judicatory and the final court of appeal. Our Classes correspond to Presbyteries, our Consistories to Sessions, of the Presbyterian Church.

In 1827 the Synod of Ohio had *thirteen* ministers, *eighty-five* congregations, and *two thousand five hundred* members. Now it numbers *nine* Classes, *one hundred and nine* ministers, *three hundred and ninety* congregations, and *eighteen thousand and six hundred* members. Our population is German, that is, composed either of foreign or of American Germans, and their descendants. Yet the English language is beginning to prevail. About twenty-five of our ministers officiate in the English language exclusively; of the rest, about one-half preach exclusively in the German language, and the other half are required to use both languages. During the last ten years the number of ministers and members has doubled. The accession to our ministerial ranks has been partly from those of the Eastern Synod, and partly from our midst. In the absence of a Col-

lege and Seminary of our own, the latter obtained their preparatory education, either under the private tuition of our older ministers, or at the institutions of other denominations. But the supply from these sources was never sufficient to meet our wants. Many congregations were left destitute for five, eight, ten, and as many even as fifteen years; and the work of Missions among the vast foreign German population of the West, could scarcely be prosecuted at all. Besides, the Church suffered various evils, incident to such a state of dependence. Hence, for some time past, effort after effort has been made to establish and endow a *Theological Seminary*. But these efforts were only partially successful. Ten or twelve years ago already a charter was obtained for a Seminary, but the endowment was small and the institution in operation only at intervals, so that it furnished but a small number of ministers. At length the Church seems to have awakened. A deeper sense of her duty prevails. In the fall of 1850 the Synod selected Tiffin city, Ohio, for the permanent location of her Theological Seminary, and resolved at the same time to establish a College. Subsequently, the College, to which the name of *Heidelberg* was given, was organized under a charter from the General Assembly of the State of Ohio, passed during its session of 1850-51. Its first session commenced on November 11th, 1850. From that time to this it has met with very encouraging patronage and success.

Of the Board of Trustees ten members must be citizens of Seneca county, Ohio, and are elected by the Synod, each to serve for the term of two years. In addition to these, each Classis elects one annually to serve for the same period.

The Constitution provides that "the Trustees shall have the power to elect Professors and other instructors of the College; to agree with them for their salaries; and after due examination of the facts, remove them for incapacity, inattention to duty," &c.

Heidelberg College has secured a building fund amounting to not less than \$13,000. A spacious edifice, 104 feet long and 4½ stories high is in process of construction, and it is expected will be ready for occupancy by the 1st of December ensuing. In addition to this it has an endowment fund of \$14,000, which has accrued from the sale of temporary and perpetual scholarships. The Theological Seminary has a separate endowment of about \$11,000. The aggregate funds of the two institutions are not less, therefore, than \$38,000. An energetic agent, Rev. Hiram Shaul, is in the field, and is prosecuting his work with encouraging success. If God continue to favor his labors as he has done thus far, we may confidently expect to have an endowment of \$100,000, after he shall have visited every congregation belonging to the Synod.

The College has a *Professor of Mathematics* and a *Rector of the Preparatory Department*, each of whom devotes six hours daily to teaching. The President teaches from one to three hours. The first two receive a salary each of only \$400. The President being Professor of Theology in the Seminary, and receiving as such a stipulated salary, renders gratuitous service in the College. The

Institution has, in addition to this, a female principal of a Female Department connected with it, who devotes six hours daily to instruction, and receives a salary conditioned by the number of pupils in that department.

It is intended to make provision for five distinct courses of instruction :

1. *A Classical or Collegiate Course*, which will embrace a period of four years, and include all the studies usually taught in colleges.

2. *A Preparatory Course* of two years, designed to prepare students to enter upon the regular Classical Course.

3. *A Teacher's Course*, which is intended to prepare students for the profession of teaching, with special adaptation to the wants of the Common School System of Ohio and the Western States.

4. *A Scientific Course*, embracing a period of three years, and adapted to give a liberal education to such as do not desire to take the regular Collegiate Course.

5. *A Farmer's Course* of three years. It includes a thorough knowledge of the natural sciences, mechanics, &c., but is particularly devoted to the promotion of *scientific agriculture*.

The first four courses are already pursued regularly. For further particulars on these and kindred points, permit me to refer the Society to our first Catalogue, copies of which have been placed in the hands of your Corresponding Secretary, and sent to your President, Recording Secretary, and other officers.

The ultimate design of Heidelberg College, as well as of the Theological Seminary at Tiffin, is to rear an educated and pious Ministry, with special reference to the religious wants of the foreign and American German population of the West. The German is taught as a living language in the College ; and in the Seminary instruction is imparted and lectures delivered through the medium of the English and German languages. The field before us is wide, and the spiritual destitution among the Germans, both American and foreign, is increasing from month to month. A large proportion of this population is Lutheran, and will naturally look for the bread of life to that venerable branch of the Reformation. Others look to the so-called Evangelical Church. But the majority of the congregations in the West, bearing this name, are Rationalistic or semi-infidel ; those belonging to the Evangelical Synod of Missouri, and a small branch of that body in Ohio, together with a few to be found here and there, being the only exceptions. There are, however, thousands among this growing population who are Reformed by birth and education, and look to the German Reformed Church for the Gospel. One's heart aches to hear the numerous entreaties that those who are bone of our bone and flesh of our flesh send up from all directions for able Ministers of Jesus Christ. Nearly all the cities and larger towns of all the Western States call for relief, or afford an opening where the Reformed Church might properly enter and do a great work. Moved by the wants arising in our midst, and by the wide-spread religious destitution that lies before us, we have in reliance upon God commenced a College and Seminary ; and we

now come in the name of Jesus Christ to solicit the aid of your Society until these institutions shall be placed upon an independent footing.

In doing so I beg leave, in addition to what has already been said, to specify the following reasons:

1. There is a *necessity* for Heidelberg College and Seminary. Our 400 congregations, nearly all of which are in the State of Ohio, demand them. The hundreds who remove into Indiana, Illinois, Missouri, Iowa, and other portions of the far West, and in many instances live for years without hearing a pure Gospel in their own or in the English language, demand them. The thousands of Europe's sons and daughters among us, that have been educated in the faith of our fathers, demand them. And the thousands more who, left to themselves and the impious teachings of traitors to the fundamental truths of the Gospel, are carried away by vice and unbelief, demand them. For there is no other way in which their spiritual wants can be relieved.

2. There is no other institution west of the Alleghanies designed specifically to meet the wants of the German population, that is based upon the *Calvinistic* platform, unless we except the one aided by the Society in Missouri. But the "Evangelical Synod" does not profess to adhere exclusively to the Heidelberg Catechism. It is certainly proper that for a population of one and a half or two millions, among whom the worst forms of error and unbelief on the one hand, and the anti-scriptural system of Rome on the other, are seeking to establish and extend their corrupting influence, there should be a College and Seminary to represent and maintain the consistent doctrines of sovereign grace as held by the Reformed Church.

3. We must have help if our future progress shall correspond with our beginning. We now have 80 students in actual attendance. Our prospects of increase are getting better from one session to another. Present indications justify the belief that we will have 100 during the winter session. There is already a Freshmen Class in the Classical, and a Junior Class in the Scientific Course. The Professors and Instructors can scarcely perform more labor than they are performing now. The solemn question arises, How shall we carry on the Institution as the regular classes advance? To maintain a reputation for thorough and comprehensive training, we shall evidently need two additional Professors in the course of the ensuing year. And it should be borne in mind that the success of our Agent and the progress of the Institutions, mutually condition each other. If for want of a sufficient number of Professors, the College and Seminary cannot maintain their character, as a matter of course, his efforts will be crippled.

4. Our endowment of \$14,000 is as yet only partially available. The Scholarships are payable in three annual instalments. Thus far the current income has been our only dependence for current expenses. In this way, however, we have proceeded without incurring a dollar of debt. But we cannot hope to sustain additional Professors, without additional resources.

5. Under these circumstances, our only present prospect of relief is the generous assistance of the Society for the Promotion of the Collegiate and Theological Education at the West. With the aid of \$1,000 a year until our Agent shall have finished his work and our endowment be completed and available, Heidelberg College and Seminary can be fully established.

Other facts of interest in relation to our Institutions and the subject of extending the Church of Christ among the Germans of the West, might be stated; but this paper would perhaps be continued to a greater length than is desirable; hence I forbear. With these representations therefore of our confessional position, our great work and encouraging prospects, this request is respectfully submitted. We are encouraged by the fact, that the German question is awakening a great deal of interest among intelligent Christians in the Eastern States. We offer to their benevolence a legitimate channel through which those of a like faith with us, as regards the essential features of the Calvinistic theory of salvation, can make their contributions tell on a broad scale upon this vast and influential population of the West.

G. V. GERHART,

*Pres. of Heid. Coll. and Prof. of Theology in the Sem'y of
Ger. Ref. Church.*

TIFFIN, O., Oct, 18th, 1852.

Report of Rev. Dr. Bacon on Heidelberg College.

The subscriber, as one of the Committee appointed to inquire respecting the application from Heidelberg College in Ohio, has visited the College, and has conferred with the officers, and to some extent with other ministers of the German Reformed Church, and submits to the attention of the Board, the following REPORT:

The constitution of Heidelberg College, its relation to the ecclesiastical government of the German Reformed Church, the progress which has been made towards obtaining an endowment for it by subscriptions among the people of that communion, and the plan by which its courses of instruction are adapted to the special wants of the German Reformed population in the West, are sufficiently explained in the communications which have been received from the officers of the College. Instead of repeating those particulars, the subscriber will only state some general views, as the result of his observations and inquiries.

I. The German population of this country, both native and immigrant, is to be evangelized and Americanized, not by being proselyted to American Presbyterianism or to American Congregationalism, but chiefly through the medium of churches and institutions of their own. This principle has been recognized by the Board in the appropriations to Wittenberg College.

II. The German Reformed Church, consisting of two synods, the

Eastern and the Western, (whose mutual relations of independence and communion are not unlike those which exist between two Congregational Churches divided by a parochial line, or those which exist between the two General Associations of Connecticut and Massachusetts,) is one of the most important of the ecclesiastical confederations among our German fellow-citizens. Whether we consider the number of its congregations and ministers, or its activity and the rapidity of its growth, it cannot be wisely disregarded in our great plans and efforts for the salvation of our common country.

III. The German Reformed Church is orthodox in its adherence to its ancient standard of doctrine, the Heidelberg Catechism, and at the same time evangelical in its spirit. No Presbyterian body in the United States or in Scotland, holds the Westminster standard with a more earnest or more affectionate attachment, than that with which our German Reformed brethren cling to the more venerable symbol which has descended to them from their fathers. In all their congregations, that catechism is the basis of constant religious instruction for children and youth. In such a method of training, there is no doubt some danger, always, that an intellectual knowledge of theological doctrines will be substituted for an experience of the power of godliness. But the Heidelberg Catechism, by its distinctive form and method, guards, to some extent, against this danger, for it treats of religion from first to last as a matter of personal experience; and its questions are, many of them, such as might be most appropriately put by a pastor, in a meeting of awakened inquirers for personal conversation on the way to be saved. It is believed that in the churches of the German Reformed denomination, an experimental knowledge of the Gospel is made a condition of admission to full communion, as generally perhaps as in any other large body of churches; though of course the strictness with which that principle is practically adhered to, must needs vary, to some extent, with the intelligence, fidelity, and evangelical spirit of the pastor in each congregation.

IV. To what extent the peculiarities of what is called "Mercersburg theology" have infected the ministry of the German Reformed church, the subscriber cannot give a very definite statement. But there is good reason to believe that a reaction against those opinions has already commenced. The leading ministers of the German Reformed communion, especially in the Eastern Synod, have been educated at Mercersburg, and have a personal affection and admiration for the distinguished head of the institution there. They have therefore been very slow to believe that their beloved and honored teacher could entertain any views inconsistent with the first principles of the Reformation. Now, however, while retaining much of their affection and admiration for him, they are beginning to lose their confidence in the soundness of his judgment. The old feeling of opposition to Rome and Romanism is awake; and the German Reformed Church, which glories in Zwingle and Calvin as the captains of its deliverance from Roman bondage, stands on its old foundations. The chief currency of the questionable opinions which have been

broached at Mercersburg, is in the Eastern Synod, rather than in the Western; and the Heidelberg College, with the Theological Seminary at Tiffin, will naturally become to the Western Synod, an independent centre of theological learning and opinion.

V. At just this crisis in the progress of the German Reformed Church, nothing seems more important in reference to the evangelical life and usefulness of that body, than a closer connection with other bodies of American churches. If our brethren of that denomination find themselves repelled and disowned as not fairly belonging to the great fraternity of American Evangelical churches, the repulsion cannot but be mutual; and in proportion as a wall of sectarian jealousy is built up between them and the churches of Puritan origin, they will be more likely to fall into sectarian habits of thought, inconsistent with the spiritual health and progress of their church, and with its historic position as "the eldest daughter of the Reformation."

VI A serious objection to the request of Heidelberg College, is the fact that as yet the "classical course," corresponding with what this Board means by "collegiate education," is hardly organized, and indeed is likely to be, for a great many years to come, little more than an auxiliary to the general interests of the institution. The other courses of instruction will for a long time to come, if not always, attract the greatest number of students, and will be the chief employment of the teachers. Yet there is no doubt that the usefulness of Heidelberg College, particularly as an institution for the benefit of the German population in the West, requires that this should be as it is. It is by means of such an institution, with all its variety of "courses" and departments, that students must be formed and trained for the "classical course," and so for the Theological Seminary and the work of the ministry.

VII. A still more serious objection in the mind of the subscriber, arises from the fact, that the endowment-fund of Heidelberg College—for which the friends of the institution are making the most laudable efforts—seems to consist chiefly, if not wholly, of scholarships—each scholarship being a subscription for which the College is to pay large interest in the form of gratuitous instruction. Such subscriptions are not so much money *given* by the subscribers, but only so much money *loaned* to be repaid. A fund thus acquired is not really an endowment, but rather a debt. Unless some other endowment is provided by the friends of the College, it must ultimately sink under the weight of its obligations to the owners of scholarships. But this objectionable sort of endowment has been heretofore considered by the Board in reference to some other Colleges, and seems to have been regarded as not being of itself a sufficient reason for refusing aid.

With these general views, offered as supplementary to the particular statements which have been made in behalf of Heidelberg College, the subject is respectfully submitted.

LEONARD BACON.

WORCESTER, Mass., 26 Oct., 1858.

Colleges and Free Institutions.

A

D I S C O U R S E ,

DELIVERED AT THE

Tenth Anniversary

OF THE

**SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL
EDUCATION AT THE WEST,**

IN THE

CENTRAL CHURCH, WORCESTER, MASS.,

OCTOBER 23D, 1853,

BY

REV. JOSEPH H. TOWNE,

PASTOR OF THE FIRST CONGREGATIONAL CHURCH, BRIDGEPORT, CONN.

NEW YORK:

**JOHN F. TROW, PRINTER, 49 ANN STREET.
1854.**

"The thanks of the Board were presented to the Rev. JOSEPH H. TOWNE, for his Discourse in behalf of the Society, delivered in the Central Church, on Sabbath evening, and a copy was requested for publication."

An extract from the Minutes of the Proceedings of the Directors of the Society for the Promotion of Collegiate and Theological Education at the West, at their Annual Meeting at Worcester, Mass., Oct. 26th, 1853.

T. BALDWIN, *Secretary*.

NOTE.—The publication of the Discourse has been delayed that the Society might have the benefit of a repetition by the Author in sundry pulpits.

DISCOURSE.

"The children ought not to lay up for the parents, but the parents for the children."—2 Cor. xii. 14.

THE principle of the text is applied by the Apostle to the duty of spiritual fathers towards their spiritual offspring. With equal propriety we may give it still greater latitude of interpretation, and extend it to the duty of every preceding *age* to the *ages* which are to follow. God has so ordained it, that the future is dependent on the past. This is especially true with respect to those who inherit the soil and succeed to the institutions of their predecessors. How extensively are we of the present day indebted to our early forefathers? If the solitudes of this mighty continent have given place to the abodes of civilized life; if the wildernesses are transformed into gardens of luxuriance and beauty, we owe it in part, and in no small part, to the hardy culture commenced by those brave pioneers of liberty who stepped from the deck of the Mayflower upon Plymouth Rock.

It should be our endeavor, as it is plainly our

duty, to repay our debt of gratitude to the fathers by being ourselves thoughtful for posterity. This fair inheritance of freedom is given to us in trust for those who shall come after us. Precious, sacred, momentous trust! When, since the world began, have men been invested with a greater or more solemn responsibility? The destiny of this nation infolds the weal or the woe of millions yet unborn; and that destiny may be determined, and in all probability will be determined, by what is done, or left undone, by the generations now upon the stage.

We know not what may be the secret purpose of the Almighty Ruler, who not unfrequently brings to pass results which no human sagacity could have predicted; but if natural causes are here to be left to their legitimate tendency, it is certain that the permanence of the institutions of this country is conditioned upon the diffusion of an enlightened public sentiment. *To provide means for forming, preserving, and diffusing such a sentiment, is beyond controversy the great duty which as Christian patriots we owe to posterity.*

These thoughts indicate, with sufficient clearness, the line of argument which we intend to pursue.

An impression still adheres to not a few minds, that the continuance of the American Government, for any considerable length of time, is something rather to be wished than expected. This deficiency of faith is to be deprecated. We know not which is the more injurious to a cause, extravagant fear or unwarrantable hope. If the latter betrays it by encouraging a false security, the former as often

ruins it by paralyzing the sinews of action. The old Roman maxim never to despair of the Republic, saved the Commonwealth more than once from falling a prey to its enemies. We are not surprised that serious doubts respecting the stability of our government should have extensively prevailed, both in Europe and in this country, at the period of the formation of the Federal constitution. The world had then settled down in the belief that an hereditary monarchy and privileged orders were essential to the very subsistence of government. When, therefore, the framers of our constitution rejected those props which were so universally deemed indispensable, and sent forth the Ark of their hopes on what appeared to be an uncertain, as it was confessedly an untried sea; we wonder not that the political leaders of Europe looked on with amazement, and prophesied a speedy failure of the experiment, nor that many honest and well-meaning patriots were troubled with painful solitudes and misgivings. But the brilliant success of the experiment, thus far, a success transcending the expectations of the most sanguine, and surpassing even the visions of poetic fancy, has greatly modified the views of European diplomatists, and should, we think, efface from our own minds every suspicion of *inherent* weakness or imbecility in the *mechanism* of our institutions. No political fabrics constructed by the wisdom of man are absolutely perfect. No system of government can convert this earth into a Paradise, or effectually rid it of sin and misery. We may, however, confidently appeal to our past history,

and ask—in what particulars has the American government failed to accomplish the ends for which it was instituted? Has it not secured the administration of justice? Has it not insured domestic peace? Has it not encouraged internal improvement? Has it not established our credit round the globe? In war has it not proved itself adequate to our defence? Does not our flag give ample protection to a commerce which whitens every sea? Is there another land, where the people live more quietly and happily under their laws? where there is more solid contentment and less wretchedness? where industry is better or so well protected and rewarded? where greater improvements have been made in the arts of life? where literature and science are more successfully cultivated, and the *masses* of the people are rising so rapidly in intelligence and moral worth? Is there another land, on the wide surface of the globe, where Christianity is so fairly unbound, or where she walks at large, in her native simplicity, achieving such victories and erecting such monuments of peace and love as here? If we were called to choose a portion of the earth in which to leave our children, what country should we prefer to our own? Would it be Turkey? Russia? Austria? Spain? Italy? France? No—neither of these. Would it be England? England, if any one. For England must ever have charms for us. There was the home of our ancestors, the country of Locke and Newton, of Hampden and Chatham. We rove with delight amidst the gardens and palaces of merry old England, and feel a conscious pride in having sprung

from so noble a stock ; but when we lift the gorgeous and dazzling drapery, which royalty and the muses have thrown over the sunniest portions of the British Isles, and look beneath upon the actual condition of the more humble tenantry ; when we see religion fettered and corrupted by State patronage ; the peasantry shut out from the possession of the soil by legal barriers which they can neither break down nor remove ; and the lower strata of her populace riveted immovably to the degradation and shame of hopeless poverty ; what wanderer from these shores does not turn his moistened eye westward over the sea, and thank God that he is an American ?

If we look at the question of the stability of governments with the eye of a philosopher, and take deliberately into consideration the material to be subjected to their influence, we shall easily frame conclusions favorable to our own institutions. For what system must, in the judgment of reason, embrace the most reliable elements of permanence, the artificial or the natural ? governments founded in fiction, or a government founded in truth ? governments responsible wholly or chiefly to themselves, or a government responsible to society ? governments whose quiet depends on the ignorance and passivity of the masses, and which therefore dread light as the day of judgment ; or a government which invokes light, and whose vital breath is the intelligence of the people ? governments which cramp and dwarf human nature, like the bandage around a Chinese foot, and which a healthy and vigorous de-

velopment is sure to burst asunder; or a government which leaves room for the full growth of every limb, and gives free play to every faculty?

As the result of Christian civilization there have sprung up what are termed the middle classes of society. These assume an importance just in proportion to the degree of liberty enjoyed. With us they are the country, the nation, the people. Our most enterprising citizens are from their ranks, and those who stand foremost in all the walks of professional life. Christianity gathers from these classes her richest trophies, and her ablest defenders. Now it is only under American institutions that the interest of this part of the population of a country are fully and fairly represented. Europe has not yet reached the great verity, that all men, as members of the civil community, are by right equal. Individuals have indeed reached it, and sigh to see it every where practically acknowledged. But ours is the only country where it is adopted as a fundamental maxim of government. Here only the civil polity recognizes no distinctions, but such as industry and worth must ever earn when all are dealt with impartially. It is only here that the sons of humble parentage have an equal chance with their fellows of more fortunate birth. Now must we believe that the only institutions in the world which harmonize with Christianity in thus elevating the people, cannot survive? must inevitably perish? This would seem to imply that Christianity is itself destined to prove a failure. Then we must abandon all our political maxims. Then we must repudiate

that immortal document, the Declaration of American Independence, and denounce it as a tissue of falsehoods. Whatever has been gained for liberty by the struggles of centuries, must be regarded as so much waste of treasure and blood. All our ideas of the progress of society must be discarded, all our hopes of the final emancipation of the race from political thralldom must be relinquished. We must return to those odious dogmas of despots, which our fathers flung from them with disgust. We must shrink back into the darkest night of Time, and believe that the earth was created for a privileged few, while the many are doomed by an iron and relentless fate to be slaves. Surely we may assume, at once, not as a matter to be reached by argument, but as intuitively certain, that fears which lead to such absurdities must be groundless.

Let us, however, inspect somewhat closely the mechanism of American institutions, and we shall quickly perceive that *they possess certain qualities peculiarly favorable to their perpetuity.*

In the first place, their very structure affords *a sure guarantee against revolutionary conflicts between government and society.* Where governments are powers in themselves, sustained by forces within themselves, and depending for their subsistence on the physical array which they can marshal upon an emergency, to intimidate the populace, they are impelled by a principle of self-preservation to augment their own strength by curtailing as much as possible the privileges of their subjects. Their elevation above society makes them arrogant and exacting.

Their relative position makes them jealous. Every demand of the people, however reasonable in itself, and however respectfully presented, is regarded with suspicion as a designed encroachment upon royal prerogative. And being themselves fixtures, beyond the reach of removal by peaceable measures, if they choose to be arbitrary and oppressive, there is no remedy for the people but an appeal to arms. The entire reign of Charles the First, of England, is an apt illustration of these remarks. The battle of Edge-hill, where open hostilities commenced; and of Chalgrave-field, where Hampden and Falkland fell; and of Marston-Moor, where Cromwell first began to distinguish himself; and the last act of the tragedy before Whitehall, where Charles laid his royal head upon the block,—all were the results of the obstinacy with which that unfortunate monarch contended for his prerogatives against the rightful claims of the people. Was not this in fact the cause which severed the American colonies from the British crown? But it is difficult to see how such contests can ever arise in a nation of enlightened freemen, living under institutions of their own choice. For where the prime source of all the authority exercised over the people is in the people themselves; where all public trusts return periodically to their hands, and all public functionaries, from the chief magistrate to the humblest appendage of state, are responsible to them for their fidelity, what power has government to assume a hostile attitude towards society? Or what infatuation could ever drive society to arms, for a redress

of real or imaginary grievances, when there is a more effective and peaceable remedy at the polls? In the working of our political machinery, we certainly as yet have discovered very little disposition, on the part of government, to encroach upon the liberties of the people by an enlargement of executive authority. Indeed, how can there be any motive to attempt this, where the functionaries of government are simply the agents of the people, and liable to be thrown from their temporary elevation by the next turn of the political wheel? The excitement of party frequently runs high amongst us. This is, however, no very grave source of alarm. The excitement of party is not revolutionary, like that revengeful and exasperated spirit of faction that comes up from the unhealthy marshes of oppression as the scourge of tyranny. Parties are the safeguards of freedom. And the excitement of party is on the whole salutary, a summer gust that serves to purify the atmosphere. There is little of terror in it. More good than harm is effected by it. The great mind of the nation would become indifferent to public affairs but for the excitement of party. It is a kind of political gymnasium, a gentle shaking of the community that we may not sleep too soundly over our rights. Who has not admired the genius of our institutions in witnessing, on the evening after an election, how quietly the storm passes off? The heavens over our heads are not marred by it; and the landscapes smile around us as aforetime, wearing no footprint of wrath. With the exception, perhaps, of a few expectants of office—and

they must always be comparatively very few—neighbors part as they came together—good friends. The exultation of the victors is chastened by the feeling that they are put upon their good behavior, and is satisfied with giving itself vent in a few hearty cheers, or in a few rounds of harmless powder. And if the vanquished may feel a little mortification in dousing a flag that perhaps flaunted too boastfully in the breeze, the disappointment of defeat is moderated by the hope of better success in future.

Another quality of our institutions favorable to their perpetuity is their *adaptedness to an almost unlimited extension of territory*. If our Republic resembled those of ancient Greece, where the people took part directly in the affairs of state, it probably could not have survived to this day. Or if the American confederacy were constructed on the principle of a central power, like that of Rome, it must eventually break in pieces by its own magnitude. But representative sovereign republics, united by a most felicitous distribution of powers, present a mechanism essentially unlike those famous commonwealths, and admirably suited to our inevitable destiny. For American civilization is going forth to possess this entire continent with the tread and the strides of a giant. Some seventy years ago, the territory claimed by the United States was bounded on the south by the thirty-first degree of north latitude, and on the west by a line drawn through the middle of the river Mississippi. We had then but thirteen States. Since that not very remote period, running back no further than the childhood of our

oldest citizens, the number of States has considerably more than doubled; we have crossed the Mississippi, we have gone beyond the Rocky Mountains, and the stars and stripes this day wave over a sister State stretching along the coast of the Pacific. Our country now lies between the two great oceans. This almost infinite space, sixteen times as large as England, Scotland, and Ireland, and nearly equal to the whole empire of Britain, is filling up with human beings with a rapidity that has no parallel in history. The primeval forests disappear; solitudes that have slept undisturbed since the morning of the creation, resound with the strokes of the axe; the green field smiles where the wild beast of the wilderness had been accustomed, for ages, to find a secure covert from the intrusive foot of man; the smoke of the cottage curls where but yesterday the Indian kindled his council fire; and hamlets, villages, cities, states are springing up over the whole face of the continent, as if by the wand of an enchanter. What is to be the end of all this? Shall our constitution cover this immense extent of empire? Or in attempting to stretch it over such space must it inevitably tear asunder? Not inevitably—not inevitably. We see the admonitory finger pointed to the ancient republics. But there is no analogy. They were necessarily weakened by extension of territory. But by a wise distribution of powers, in its two great departments, intrusting to the Federal branch what is for the common advantage of the whole, and reserving to the several States perfect jurisdiction over matters purely local,

our government is wonderfully suited to unlimited expansion. This peculiar felicity of structure secures the country, not only against the evils accruing from the delays and inefficiency of a government oppressed with a multiplicity of minor cares, but also against the dangers arising from the conflicting interests of different and widely separated communities. Those questions which are the most likely to excite the passions, and about which we could hardly expect any general harmony of opinion, pertain to interests which are local. Questions of common interest to the country at large we may more safely leave to a general government. No central power, however, would be likely to meet satisfactorily the exigencies of States, exigencies arising from an endless variety of local peculiarities. Hence it is a fortunate circumstance, that matters of this nature are not submitted to the general government. If angry collisions arise, the storm does not overspread the entire political heavens, but is confined to a small district, perhaps to the town-meeting. In consequence of this structure of government, experiments of doubtful expediency may be tried by separate States, without putting in jeopardy the common safety. If our government were a central power, and should require for instance the abolition of capital punishment throughout all the States of the confederacy, the result of such a measure would probably be mischievous in the extreme. But if Michigan chooses to dispense with this penalty, within her own borders, her sister States have only to look on as spectators, and watch the working of the experi-

ment. If it prove a failure, they may learn wisdom from her folly.

Some have surmised that when our territory shall be densely populated, like portions of the old world, there will be a want of strength in the civil arm to maintain the supremacy of the law. A government that has no power to act *against* society, may be thought to lack the requisite energy to act *for* society. Where is its guard? where is its panoply? where is the force on which it may rely in an emergency? What is there to inspire its Executive with confidence and bravery? There is no support like that of *public sentiment*. The conscious want of this makes the despot distrustful, timid, and jealous, even within the walls of his castle. Why was the march of Napoleon to regain the palace of the Tuileries more like a funeral cortège than a triumphant procession? He had indeed an army, but France was not with him. And if there were times when he was not like himself, on the field of Waterloo, it was because he felt that he had no country to fall back upon. But who is ignorant of the energy of an *individual* will, when an applauding community inspires it? It seems to concentrate in itself the strength of society. If a *government* be conscious of such support, what shall intimidate it? And where the laws are not the decrees of tyranny, but the expression of the popular will, government in executing the laws must feel assured that the enlightened sentiment of the community is with it, and ready to rally at its call. Indeed the impression that government, in carrying

the laws into effect, acts only as the agent of society, and is therefore backed up by the force residing in society, renders a resort to physical power almost entirely unnecessary. Who shall dare to provoke the strength of the civil arm, when it is felt that the energy of society is hid in it? If, therefore, we have no soldiery in this country, it is because we do not need them. We have a better guard, a more efficient police, invisible to the eye, but ever present, and encircling us on every side, like the horses and chariots of fire round about Elisha; and that guard, that police, that standing army, is public sentiment. The foreigner, upon reaching these shores, may be surprised at not meeting an armed sentry at the corner of every street, and think it an indication of imbecility; but let him understand that, under a government of equal laws, the sentiment of an intelligent community renders this indispensable paraphernalia of royalty an almost useless toy. He may be tempted to smile at the simplicity of our tribunals. He may wonder at the absence of all physical parade in our halls of justice. He may be amazed at the appearance of a magistracy in the ordinary costume of the citizen. But the modesty of our courts, the easy and unostentatious manner in which the administration of justice proceeds, the safety with which the highest functionaries of state mingle promiscuously in the crowd, and the security with which the private citizen lays his head upon his pillow, under no guardianship but that of the civil patrol, prove conclusively the potency of this invisible police. It is the most effectual of all human re-

straints in preventing crime, the most alert and vigilant in detecting it. It annihilates the thought of resistance. For though an offender might perhaps contend against a government, how shall he contend against society? The reflection that his crime has arrayed not simply a government but society against him, and that his fellow-citizens are interested to see the laws impartially executed, is withering to the very thought of withstanding the regular course of justice. And this moral force seems to be effective in proportion to the density of the population. For if the laws are ever set at defiance, it is in the more recently opened territory, whose population is made up chiefly of wandering adventurers, too sparsely scattered to exercise a proper surveillance and control over each other. As those sections of country, however, become filled with permanent inhabitants, public sentiment is felt as a check to the spirit of insubordination; and under its influence law gradually assumes its rightful supremacy.

To these properties of American institutions favorable to their perpetuity, permit me to add *the peculiar felicity of our position*. Europe has been convulsed by the disputes of rival princes, not less frequently than by contests between the prince and his own subjects. But thousands of miles of great waters protect us from quarrels of this description. We have no ambitious neighbors to dread, no family feuds to involve us in difficulty. The continent is clear before us. We have nothing to fear but ourselves.

But while there is so much of encouragement in these considerations, a conviction that the fate of the Republic *is suspended upon the character of the sentiment* that shall pervade the nation, cannot be too deeply rooted in the hearts of Americans. European governments are powers in themselves. They do not ask the people permission to be. And if the populace over whom they preside are immersed in ignorance, the more fit are they to serve as their tools. Our government, on the contrary, is not a *power* but an *agent*. This is its grand peculiarity. It is the servant of the popular will. The force that actuates and controls it, is not in itself, but in society—a fact never to be lost sight of. If therefore there be not virtue enough in society to regulate the machinery of government, it must run down. We do not affirm that every member of society must be a truly virtuous man. This may be very desirable—but it is not indispensable. There is an analogy between society, in the aggregate, and a regenerated individual. There may be in this individual much ignorance and much depravity; yet, if the seminal principle of piety be in him; if it lives in him, and makes progress, he is at least safe, and God will not cast him away. So there may be in the state, much ignorance, much infidelity, much superstition, much vice; and yet, if there be, underlying all this, an enlightened public sentiment, working like leaven through the corrupt mass, effectually, though it may be gradually and almost imperceptibly, society may hold together, and we hope that God will regard it favorably for

the *salt* that is in it. But this salt there must be ; this sentiment there must be ; a sentiment combining, if we analyze it, an enlightened love of country ; an enlightened attachment to the great principles of civil and religious liberty ; an enlightened appreciation of the value of the Federal Union ; an enlightened conviction of the solemn responsibility of the elective franchise, and of the importance of the moral character of rulers ; above all, a deep religious feeling, a reverence for the God of our fathers, as the source of all political power, as the Ruler of nations, whose will is above all human statutes, and the only supreme law. This must be the sentiment of the land ; the national sentiment ; belonging to no one party exclusively, but diffused among all ; confined to no one locality, but pervading all sections, the great Western valley as well as New England underlying American society, and ready upon an emergency to rally around the altars of Freedom, generously sacrificing all minor considerations to the demands of patriotism. With such a sentiment, permeating, like the currents of life, through the arteries and veins of society, no institutions are so durable, none so efficient as our own. Without it none so weak—none whose destruction is so sure. We sometimes call public sentiment the basis of our institutions. It is something more—it is their soul—their breath—or rather the atmosphere which supplies the vital air. Poison the atmosphere that wraps us about on every side, and we perish. Let public sentiment in this country become generally corrupt ; let patriotism die out of

it; let religious reverence and the principle of conscience die out of it; and these glorious fabrics, reared by the wisdom, and cemented by the blood of our fathers, would instantly fall in pieces, and be blown away like dust before the whirlwinds of anarchy and faction.

To every American, then, the question presents itself as one of infinite magnitude: *How shall an enlightened public sentiment be created, preserved, and diffused through this country? What are the agencies on which under God we must chiefly rely for this purpose?*

First, we will name *the common school*.

It is not merely by imparting the rudiments of knowledge that this agency helps to form a genuine American sentiment, although this is of fundamental importance. The common school is highly democratic in its influence. Here the children of all classes meet on a principle of equality. No superiority is acknowledged here, but that of scholarship and merit. The daily lesson subdues the arrogance of rank; and the sports of the playground soften, if they do not entirely efface, the prejudices of sect, and fuse the diverse feelings of foreigner and native born into one common American sentiment. We may forget the things of yesterday, but we never lose the impressions of early life. Every scene of that susceptible and retentive period is painted on the leaf of memory in colors that never fade. The most trifling incidents, the tree we used to climb, "the gate on which we used to swing," the hills, woods, and lakes, the favorite resorts of the sum-

mer holidays—all are retained to the very last in their original freshness. With the majority of people, even the political principles imbibed when they were schoolboys continue to exert a powerful influence in all after years. Hence the foundation of good citizenship, which is laid in the hearts of American children at school, is of prime importance. But to accomplish their ends, these institutions must remain what they now are, *common* schools. Let this feature be obliterated; let them cease to be common schools; let the public funds, which are now devoted to the general education, be distributed among the different sects, that each one may train their youth to their own peculiar notions of government and religion; and the field that this day smiles so propitiously, under the more liberal culture first introduced by the fathers of New England, and which waves with golden fruit, will produce a harvest of spears. From our own soil will spring forth hostile nations, babbling the confusion of Babel, having no mutual sympathy, but separated from kindly fellowship by the impassable barriers of deep-rooted prejudices, and burning with unquenchable animosities and jealousy.

Another agency on which we must rely, is a *pure Protestant literature*. What nature so rude, what temper so obdurate and unyielding, as to resist altogether the moulding influence of philosophy, eloquence, and poetry? The fable of Orpheus hardly more than literally images forth the power which literature possesses, to shape the sentiment,

and form the taste of a people. For how many centuries was the influence of the famous Stagyrte felt in the republic of letters? and how often has popular feeling been stirred to its lowest depths by a simple national ballad? Poetry has had not a little to do with the lately revived tendency of Protestants towards the Romish Church. "The Christian Year," to quote from one of our reviews,* "was a precursor of the Oxford tracts. It strewed the way with the sweetest flowers of poesy. It burnished the Apostolical chain to a wonderful brightness. It intermingled and hallowed the usages of the Church with the most delicate affections of the heart, and the most musical cadences of the voice. It almost beguiled the stern nonconformists into a love for the feasts and the fasts of the usurping church. As we read the soothing and mellow verses of Keble, our affections flow, involuntarily, towards the objects of his passionate admiration. We cannot stop to analyze the sentiment which is couched beneath the delicious strain. It seems like vandalism to hunt for heresy amid the flowers scattered along by one so gentle and so loving." The poetry of this school awakens, insensibly, "a fondness for antiquity," "an attachment to what is time-worn and venerable in the Church." It makes us linger among the "gothic aisles, and towers, and arches of the old cathedrals," until we begin to feel a kind of contemptuous disrelish for puritanical nakedness and simplicity. As the voices

* American Eclectic, vol. iii. pp. 2 & 5.

of music quiver, and run along the fretted roof, till they die away and fall faintly upon the ear as angel whispers, we find ourselves unconsciously rapt in an ecstasy of devotion, and quaff without suspicion the luscious idolatry of the song:—

“Ave Maria! Thou whose name
All but adoring love may claim,
Yet may we reach thy shrine;
For He, thy Son and Saviour, vows
To crown all lowly, lofty brows
With love and joy like thine.”

“Give us this divine auxiliary on our side,” says one of the Oxford writers, “and we will let you dictate, denounce, proscribe, and even persecute, as you please. Providence has placed in our hands powers that laugh to scorn your petty dominion. Shall not mind prevail over matter? We will ensnare and lead away your captains, your chiefs, your mightiest men of war, your garrisons and your multitude; yes, and you yourselves; and bring about, that you shall humbly and cheerfully keep *for* us the lines and fortresses you are now rearing, as you vainly suppose, against us. For here and there shall spring up, in the very midst of your array, kindred spirits that, catching but the distant sounds of our solemn strain, shall at once be drawn to it, as by a secret charm which every where claims its own. No bulwark so strong, no partition so impermeable, shall obstruct its unseen attraction. When for the appointed time your eyes have marvelled at our mystic order, and in your ears have thrilled our heaven-blest tones, then shall your walls fall down,

and we shall peaceably advance to occupy our destined heritage. To us must you come for 'a cunning player upon the harp,' to lay the evil spirit when it troubleth you. One by one, as the ministers of your wrath, and the messengers of your fierce decrees advance against us, soon as they list our awful theme, they shall throw aside their weapons and their defences, and enter the prophetic choir; till you at last, seeking us in the worst extremity of your rage, shall suddenly leave your earthly power and state, and in the humble guise of peace and sanctity, crave an entrance to our company." Such is the confidence which writers of the Oxford school express in the power of minstrelsy and an exquisitely polished literature. They seem to regard themselves as possessing this instrumentality by a second gift of Apollo or Mercury, by which, if they cannot stop the rivers in their courses, nor cause the everlasting mountains to bend, they hope at least to be able to turn back the current of the age, to arrest the progress of Protestant civilization, and to envelope the human mind in the mists and darkness of a dreamy past. Now we know not what miracles might be wrought amongst us by the witchery of their charms. But we are a nation of readers. The American mind will seek some aliment to appease and gratify its quickened appetite. If, therefore, a literature is abroad, leagued with superstition, or tainted with the poison of infidelity, its influence must be counteracted by providing something better. To surrender this field to the enemy would be perilous in the extreme. We

must have a literature that is American, Protestant, Christian; a philosophy that bows with reverent homage before the oracles of the living God; eloquence that breathes the true spirit of liberty; history that will kindle the glow of a pure patriotism; poetry, bold and beautiful as our own natural scenery, inspiring elevated and manly thoughts, and shedding kindly and wholesome influences on the charities of life.

Another agency is *the Press*. A single newspaper may be a very insignificant affair. But the American press is prolific beyond example, scattering its daily sheets thick and fast as the snow-flakes of a driving storm. These winged messengers are every where, and every where almost at the same instant. Who can compute the sum total of influence which is through this medium put forth on the national intellect? That it may be perverted to mischievous purposes is undoubtedly true. Channels are hereby opened for an unlimited and unceasing circulation of whatever is false in ethics, morals, and religion. But this only shows the necessity of bringing this engine of power under the control of minds disposed and able to cope with error in all its Protean forms. Where the press is free, let truth and error grapple. We have no fears as to the issue.

Another agency is *the Pulpit*. No argument is necessary to prove the indispensable importance of the religion of the Bible, in forming and preserving a healthful public sentiment. What guards the sanctity of an oath? What gives reality to moral

law? What invests the civil magistracy with the dignity and sacredness of a divine commission? Whence the power that acts effectually on the *principles* of evil? Is conscience that power? Apart from Christianity, conscience is a name only and a shadow. Is it philosophy? Withdraw the influence of religion, and can you charm men into the paths of virtue by the beautiful abstractions of philosophy? Can you allay the force of temptation by motives drawn solely from this life? Can you reduce to order the stormy passions of the human bosom by arguments which carry with them no divine authority? As well might you hope to arrest the march of the tempest by breathing against it. Let the influence of the Bible die out of the land, and religion would die out of it, virtue would die out of it, morality would die out of it. But what shall preserve and diffuse this influence? There can be but one answer,—the Christian pulpit, the living Christian ministry. This is God's special agency. There is no substitute; there can be none. All other appliances for throwing the influence of religion over the minds of men owe not only their efficiency, but their very existence to this agency. Withdraw the living ministry from a New England village, and the Bible will have no readers; and the Sabbath itself will soon cease to be regarded as holy time. Then, on the other hand, send it into some untrodden wilderness, where only the smoke of the wigwam curls above the tops of the forest trees, and the genial breath of spring will pass over the savage and wintry features of the landscape, making the

solitary place glad, and causing the desert to rejoice and blossom as the rose.

Now then, at this point, arises the question which we have been almost impatient to reach: *What is the relation of colleges to these several agencies?* The relation of the fountain to the streams that issue from it; the relation of a central luminary to the satellites that circle about it, and are dependent upon it for their light. If we would have schools, we must have teachers. If we would have a literature and a press worthy of the age, and of attractions and ability to counteract the mischievous influence of error, and to neutralize the poison of immorality, we must have educated mind to enter these respective fields. If we would have a ministry capable of interpreting the word of God, and of commanding the respect of an intelligent community, men must be educated for the sacred office. But how can this be done without colleges? We do not affirm that men may not be useful teachers, and accomplished editors and authors, without the preliminary discipline of a liberal education. This would be a statement in palpable contrariety to facts. We might point to many examples of individuals, eminent in the several professions, who never conversed with Plato in the academic shades. But from what source have even these persons derived the helps by which they were enabled to carry on a process of self-culture successfully? Blot the colleges from existence; extinguish the lights which they have kindled, and which they keep bright as the vestal fire; deprive society of its supply of dis-

ciplined and cultivated mind, and how long should we have teachers for our schools, or schools for teachers? What would soon become of literature? What would soon be the character of the pulpit? Educated mind is the spring of all the educational agencies in the community. It controls them; it must ever control them, where thought is free. And if we would have educated mind, we must have colleges.

The college then is not, as some seem to have imagined, the mere ornamental part of the social edifice, contributing, it may be, to its beauty, but not to its strength and compactness. It is one of the chief corner-stones. Or to change the figure, it is the grand reservoir, from which flow those educational influences which are to form the sentiments, and mould the taste, the manners, and the habits of the people. This is the light in which our fathers viewed them. If they had regarded colleges simply as seminaries where the sons of the aristocracy of the land might receive the finishing touch of a polite education, they would have left them as the last thing to be provided for, as a luxury not suited to their simple times, as establishments useful only to a privileged few, and which might safely be committed to the spontaneous generosity of private wealth. But considering them as the *sources* to which society must look for the supply of those educational influences which were to form the character of a free people, they had hardly cleared away the forest sufficiently to let in the light of the sun upon their humble cabins, before they caused the foundations of Harvard to be laid, "by

an appropriation," says Mr. Everett, "out of the scanty means of the country, of a sum equal to the whole amount raised during the year, for all the other public charges." Let us hear them speak for themselves. "After God had carried us safe to New England, and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship, and settled the civil government, one of the next things we longed for and looked after, was to advance learning, and perpetuate it to posterity; dreading to leave an illiterate ministry to the churches, when the present ministers shall be in the dust." And were our forefathers wrong in their estimate of these institutions? Was it an error to rank them among the primary elements of American civilization? Did they attach too much importance to them? If we will institute comparisons between things that are alike indispensable, which shall we esteem the more important, the water that sparkles in the goblet to refresh the parched lip, or the spring by the hill-side from which it is drawn? Which is the more important, the fruit that is gathered for your table to-day, or the tree that yields the annual supply, and will bear fruit for posterity? Which is the more important, the cloud that floats over the village, and distils its fertilizing dews on a few acres of the soil, or the ocean, from which for ages continue to come forth those vapory treasures, that irrigate the landscapes of a continent?

And now, what is the aim of the Society for Collegiate and Theological Education at the West

but simply to carry out the policy of our forefathers? We would help our brethren, who have pitched their tents in the Great Valley, to lay the foundation of society there on the good old New England basis. We would furnish them with the means of establishing those institutions which are seen to be elementary to American civilization, and on which alone we can rely as perennial sources of influence. And if there is a portion of the American soil where it is peculiarly urgent that this work should be accomplished, the Great Valley is surely that portion. Time forbids me to enlarge upon this point, and the information which you already possess relieves me from the necessity. It must be sufficient barely to call to mind, the extent of that valley, the exuberance of its soil, its present population and prospective growth, the tide of foreign immigration that is rolling in upon it like the waves of the sea, the rapidity with which public sentiment is there assuming its permanent stamp, and the influence which it will very shortly exert on the destinies of the Union, and you will acknowledge that, whatever region of the country or of the earth be neglected, the valley of the West must be cared for. If our brethren there are not able to lay foundations without us, as plainly they are not, to withhold our aid would be suicidal. "The locks now clustering on the brow of childhood will scarcely be gray" ere the seat of empire will be there. They who are now children upon that soil, and they who, for a few years to come, shall compose its youthful population, will

occupy the places of power, give tone to public sentiment, cast the votes, support or defeat the measures, which perhaps shall determine the fate of the republic. This consideration throws around the population which is so rapidly advancing to fill that valley, an interest to my own mind that I have no power of language to express. If the friends of a monarchical government may justly regard with intense solicitude the youthful heir to the throne, and feel deeply anxious that he should grow up under good influence, because the prosperity and happiness of a kingdom is to be essentially affected by the character which he will possess when the sceptre passes into his hands, surely we must be wanting, both in patriotism and humanity, if we are reckless as to the training of that youth, to whom is so soon to be intrusted the great interests of freedom.

The urgency of the crisis would be sufficient, if it were only possible, that, through our indifference or neglect, the population of the West might enter into possession of political ascendancy without discipline or culture of any kind. Could free institutions stand an hour on the basis of an ignorant populace? There is, however, a more serious cause of alarm than even this. A rival is already in that field. An enemy is abroad in those glorious acres sowing tares. The valley of the Mississippi has been mapped and surveyed by emissaries of the Vatican. A plan has been projected to seize upon the educational agencies. And this plan is being prosecuted with the utmost assiduity and persever-

ance. Papal colleges are planted at all the most eligible points. Aided by the treasures of European monarchies, the Hierarchy have systematically undertaken to educate the population of the valley, to train the young heir apparent to the inheritance of the free! Let them be successful in this scheme, and the country is theirs. The balance of power will quickly pass into the hands of the Church. The seat of the American government will be virtually transferred from Washington to the city of the seven hills. Measures of public policy will be adjusted and put into efficient operation, not in the halls of the Capitol, over which the flag of the Union now proudly floats, but under the dome of St. Peter's. And what then? To say nothing of the feelings of hatred and jealousy which some of the monarchs of Europe have not hesitated to express towards this rising republic, from which, in the event of papal ascendancy, we could augur only evil, who knows not that the very principles of the Romish religion supply motives for the most bitter and savage intolerance? Popery cannot endure difference either of opinion or worship. To harbor a thought in opposition to the church is a damning sin. The doctrine of the independency of the civil power is the pestiferous heresy of the politicians, which is to be driven from the face of the earth by fire and sword. Hence, let that fierce church once gain the ascendancy in the Western valley, and "farewell, a long farewell, to all our greatness." The favorite measure by means of which she has so often succeeded in reducing the most powerful gov-



ernments of the earth to a state of vassalage, "divide et impera," divide and rule, would be immediately set into active operation. With a view to create the necessity of a mercenary soldiery, and thus pave the way to a system of boundless and uncompromising coercion, this nation would be rent into fragments.

The consideration which appeals with overwhelming power to the heart of the Christian patriot, when contemplating such an event as possible, is the certainty that with the dismemberment of this republic, the social, intellectual, moral, and religious progress of the race must be arrested for ages. Such a catastrophe could not take place without its being followed by a most heart-sickening retrocession of the human mind. The shadow on the dial-plate of time would go back many degrees instantly. What though we might be safe in our New England fastnesses? What though Liberty might still linger around the cradle of her birth? Our usefulness as men and as Christians would be greatly curtailed. That field, that broad field, which we now love to call our country, and which we fondly hope is destined by high Heaven as the chosen theatre on which Truth is yet to achieve her noblest victories, would be lost to us; and a gloomy, cruel, ghostly despotism would usurp dominion over the minds and consciences of untold millions. A great light would be extinguished. A great example would be lost to the world. The reformations, so auspiciously commenced, would be suspended, and a thousand fountains, which are

now sending forth their streams for the healing of the nations, would be dried up. Those clouds of superstition, idolatry, and ignorance, which for centuries have brooded in sullen gloom over almost the whole earth—but through whose breaking folds some beams of the sun now shine, painting on their dark surface the bow of promise, and giving the cheering hope of a clear and serene sky—would return like clouds after the rain, overspreading the entire heavens, and shutting out the light of the sun, and the light of the moon and the stars for many days.

This must not be. The venerable shades of our forefathers look sternly upon us from the fields of their toil and glory, and ask if we will suffer this calamity without an effort to prevent it. Posterity rises before us with the imploring cry, "Save us, save us from this ruin! Do for us what we can never do for ourselves, if the work be deferred till we appear on the stage! Do for us what your fathers did for you. Lay the foundations of society where we are one day to suffer and enjoy the allotments of humanity, as they laid them. Stop not at difficulties; the crisis calls for haste, and is worth any sacrifice. Listen not to objections; there are no objections, there can be none, against a *necessity*. Whoever shall control the colleges, will control the educational agencies; and whoever shall control the educational agencies, will control the country. Take them into your own hands. Let not superstition, let not infidelity anticipate you. Coming centuries wait in breathless suspense for your action!"

If we will hear this cry, it would be a species of atheism to despair of our country. God is on the side of liberty. The spirit of the age is on the side of liberty, and is at this moment shaking terribly the thrones of despotism. Christianity demands liberty; and she selected this continent that she might have free scope to achieve her victories, and give an example to the world of what she can accomplish for man. Aroused, then, by these motives, let us resolve to carry out the policy of our fathers, on a scale commensurate to the exigencies of the country. Wherever communities are springing up, as integral parts of the American confederacy, let us take care that they *commence* their growth under influences that have made New England what she is. We may then indulge in bright visions respecting the future. This country, as it increases in population and wealth, shall then rise in intelligence and humanity, and stand before the whole earth the peerless model of republican beauty. Whatever is now inconsistent with the genius of Christianity shall be peaceably effaced. Truth shall be mighty here. Vice shall flee before it. Infidelity shall wither under its reproach. Popery shall shrink from its searching glance. Slavery shall dissolve under its magic touch. The virtues that characterized those good men who laid the foundation of freedom in the wintry solitudes of the North, shall live in the bosoms of their descendants, and diffuse their influence over the wide territory shadowed by the American eagle. The spirit of the Pilgrims shall

be the guardian angel of the future, as it has been of the past. Happy nation! Thy glory shall not then depart. No star shall fall from thy banner! As it waves this day over us, it shall wave over a distant and grateful posterity, spangled with new gems; and majestically unfurl its ample folds to greet the millennial morning!

AN

ADDRESS

IN BEHALF OF THE

Society for the Promotion of Collegiate and Theological
Education at the West.

DELIVERED AT ITS TENTH ANNIVERSARY,
IN WORCESTER, MASSACHUSETTS, OCTOBER 26TH, 1853.

BY
REV. JOSEPH F. TUTTLE,
OF ROCKAWAY, N. J.

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A D D R E S S .

MR. PRESIDENT,

In rising to address this Society, I am embarrassed by recalling the distinguished names of those who have occupied this position in former years. Of this there is but one ground of complaint, and that is, the almost complete exhaustion of the materials for an occasion like this. The enthusiasm of your Corresponding Secretary in spreading before us those enlarged views of our "Great West," which thrill every attentive reader, has been caught by the men whom, from time to time, you have invited, to press those views on the convictions not merely of your Society but of the American Church.

When the idea of such a Society as this was first suggested, I was a student at Lane Seminary, having gone there as a graduate of Marietta College. I was present as a spectator during the sittings of that great convention of Western ministers in Cincinnati, which commenced June 9th, 1842. In some respects, it was one of the most important meetings, if not the most important ever held west of the Alleghanies. It was a critical period with the Calvinistic Churches at the West, when the few laborers, stout-hearted and trusting as they were, staggered under the responsibilities of a work whose magnitude was appalling and constantly increasing. They saw the flood of souls rolling in, as if the ocean itself had broken its bounds, and was spreading its tides of undying life over the vast areas of that goodly land. They well knew that flood could be

arrested only by the hand that sent it, nor could they pray for such an event. The pioneers of our churches were there from the western slope of the Alleghanies, from the shores of Erie and Michigan lakes, from the banks of the Ohio, the Wabash, the Illinois, the Kentucky, the Mississippi, and the Missouri—from hill and prairie, to tell the common story of a great harvest, white for the reaper, with only here and there a sickle gathering in the precious sheaves. But what could they do—a few hundred laborers—in reaping a field like that which reached from the lakes to the mouth of the Ohio, from Independence on the Missouri to Marietta on the Ohio? To me it seemed a convention of heart-heavy men—to each of whom one might have said as King Artaxerxes did to Nehemiah, “Why is thy countenance sad, seeing thou art not sick? This is nothing else but sorrow of heart.” And it *was* nothing else but sorrow of heart, for they could have said, “Thou hast brought a vine out of Egypt: thou hast cast out the heathen and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea and her branches unto the river. Why hast thou broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste, and the wild beast of the field doth devour it.” As one looked on their anxious faces, and heard their tearful prayers, and was thrilled with their earnest tale of desolation, the fact itself making the eloquence of their appeals for help, the wondering spectator might have thought within himself, surely each of these men can use the language of Jeremiah, “His word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing and I could not stay.” With, perhaps, the single exception of the irrepressible pleasantries of Dr. Cox, the meeting was as sombre as death.

I give you merely my impressions. It may have struck others differently, but it seems hardly possible that such a body of practical and zealous Christians could have felt otherwise. One delegate stated that his Presbytery, with twelve ministers,

covered nine large counties ; another one, that his Presbytery, with ten ministers, covered nine counties ; another still, that his Presbytery, with four ministers, extended over twelve counties of land rich as the valley of the Nile. Some stated that you might travel hundreds of miles, and yet only at vast intervals find an Evangelical church ; and others, that ten, fifteen, and even thirty counties of glorious territory rapidly filling up, had not a single Evangelical church of any kind or description. All agreed that population was rushing in like tides in high latitudes, whilst the Evangelical ministry was increasing by additions almost imperceptible.

Among the topics discussed at large, were education for the ministry, Home Missions, Western Colleges and Theological Seminaries, relation between Presbyterianism and Congregationalism, and the necessity of a day of fasting, humiliation and prayer, for the outpouring of God's spirit on the churches.

I allude to these things as it were to lead you back to the very rock which was smitten with the rod of prayer, and forthwith gushed out a stream of water so pure, refreshing, and abundant, that it has made glad the city of our God. Here was the very place which was honored in starting a train of causes resulting in two of the grandest charities ever presented to the American Church, the providing an adequate ministry, and church extension. The originators of both these schemes were members of that convention.

In 1843, it was my good fortune to be present at a meeting of the Faculty of Marietta College, when your Corresponding Secretary was also present, and among other things he read a notable letter from my venerated theological instructor, Dr. Beecher,—(*sat magnos honores ei tribui non posse*)—and that letter left a deep impression on my mind. In another place I shall take the liberty of repeating a single paragraph. I was well acquainted with the condition of that college. I knew the officers and the trustees, and in my estimation, never was there a more devoted and earnest body of men associated to accomplish a worthy aim. They had prayerfully laid the foundations of that college on the Word

of God, for the glory of Christ in furnishing a living, pious and learned ministry for the West. It was a choice spot, a very "Hill of Zion." Standing on the site of that college building, in one direction you could see the Beautiful River winding along its path of silver through one of the loveliest valleys in the world. In another direction you could detect the clear water of the Muskingum breaking through the hills which rose on either side. Down yonder, scarce a rifle-shot distant, is the very spot on which those noble colonists, under Gen. Rufus Putnam, left their clumsy boat, called by its builders "the Adventure Galley," but better named by its crew, the Mayflower, honored in carrying a freight in kind like that which consecrated the other Mayflower, a holy name for the good of all generations. Up yonder on the fine "second bottom" which slopes down to the Muskingum, is the site of the rude stockade fort, in which these men were obliged to find a refuge from the heathen around them, whom God afterwards cast out before them. There is the very spot on which the Rev. William Birck, "a New-England man," preached the first sermon to white men north of the Ohio. It was on "Sunday, the 20th of July, 1788," and his text was a worthy initiation of gospel preaching in the infant empire; "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine, and ye shall be unto me a kingdom of priests and a holy nation." (*Exodus* xix., 5, 6.) In another direction you see the venerable church, erected on a spot set apart for evangelical worship of the Triune God. And then, too, you see mounds and fortifications of some race which has passed away, not leaving even a dim tradition to tell who they were, whence they came, and whither they have gone.

This town of Marietta, I repeat it, is a choice spot; and here it was that good men planted a college, not to realize fortunes by it, but to furnish gospel ministers to the Great West. But at the time of the convention of western ministers at Cincinnati, in 1842, the enterprise was passing through a most fiery ordeal. Its founders had borne heavy burdens

until "every shoulder was peeled." They were in debt, and every step in advance was increasing the burden. There were young men who longed for an education, but their purses, collapsed into the emptiness of poverty, were poor paymasters for an enterprise so costly. And yet shall they be sent back to the plough and workshop when the demand for ministers was so urgent? And here too was a faculty of professors, fully accomplished in their separate departments, admired by the community, venerated by their pupils, and constantly invited to lucrative posts in other places, and yet content to stay by the college, as a parent by a darling child, although their salaries at best were small, and not very promptly paid at that. Shall that faculty be disbanded, those young men sent home, and those consecrated halls be closed? Would God that some of our rich Christians with their dangerous plethora of money, might have been there to have had these tremendous questions rolled on their consciences by the Great Head of the Church! They could not have "passed by on the other side."

I never think of that faculty but with most profound admiration for their steady sacrifice of themselves on the altar of Christian letters for the glory of Christ. And even they could not have done what they did, had not the trustees of the college been men of faith. Young, thriving, energetic, business men, they had been filled with a heavenly ardor for the Saviour of sinners, by whose grace they had been "born again" a short time previous to the founding of the college, as if to carry that very enterprise on their shoulders; they were troubled on every side, yet not distressed; perplexed, but not in despair; cast down, but not destroyed. They never wavered for a moment, whilst making almost superhuman efforts to place the institution they loved so dearly above the fear of the "hungry ruin" that stared them in the face.

Mr. President, you may think me warm in my enthusiasm, but you will pardon a son for expatiating somewhat zealously on the virtues of the mother that bore him. I love my *alma mater*, and she always shall be cherished in an honored place in my heart's affections. When I think of that dark, almost

desperate period, from 1842 to 1845, when it would not have been a surprising event, if at any moment Marietta College had dashed on the rocks, I recall the names of her Faculty and her Board of Trustees with an irrepressible and loving admiration.

But let me not be understood to ignore the worth and the trials of the other colleges, at Hudson, Crawfordsville, and Jacksonville. I speak of Marietta, because I was an eye-witness to the difficulties there encountered; but could some eye-witnesses from each of these colleges here testify, they would declare to you that I have not exaggerated the difficulties which frowned on these institutions, and the self-sacrificing devotion with which their friends met these difficulties.

It was at this period of darkness that might be felt, that the voice of Providence almost articulate, was heard saying, "Fear ye not, *stand still* and see the salvation of the Lord." And yet in one of those blessed paradoxes, which so beautifully blend the human instrumentality with the Divine efficiency, the same voice was heard, saying, "Wherefore criest thou unto *me*? Speak unto them that *they go forward*." And it was on this wise. "In the month of June, 1842, a Convention of Western Churches was held at Cincinnati, and at that Convention the critical condition of institutions of learning at the West, came under consideration. The idea afterward occurred to a member of this Convention, of uniting under one head the several agencies of those institutions, which had been operating upon the eastern field. It was subsequently ascertained that a similar idea had occurred to an eastern agent as well as to a distinguished pastor of an eastern church. In the providence of God, these minds were brought together, and through a period of six months the subject was discussed in private circles from the Atlantic to the Mississippi, (Per. Doc. West. Coll. Society.)

It was during this period of discussion that Dr. Beecher wrote the letter to which allusion has already been made. In that letter, after describing various meetings which had been held to prepare the way for the organization of this Society, and some formidable obstacles which had been over-

come, the Doctor says: "There can be no doubt the cause is popular. Bacon, of New Haven, and others, said at the close of the New-York meeting, this is the most important thing we have done, the best link in the chain of moral causes, the most powerful citadel of defence against foreign aggression and internal dissensions—a new era, when the importance of evangelical colleges shall be appreciated, not only by men of literary and far-reaching minds, but by the whole church of God as a primary object of her prayers and charities. Is it not the Lord's doings? The rising of a new sun on the bosom of a dark cloud passing away?"

Such were the harbingers which heralded in the organization of this society, and the deep interest which circumstances gave this event in my mind will be my apology for dwelling on it at such length.

Mr. President, what I intended to condense in a paragraph, has unconsciously grown into a speech, and yet I have not touched some thoughts which seem to me to be in point on such an occasion as this.

With more trepidation than vanity, we may say we belong to a great nation, with an extraordinary destiny of some sort in prospect. Our institutions, if we except the local one of involuntary bondage, are the very opposite of the monstrous feudalism of the old world. Here, in a most important sense, a man is a man. He can purchase and hold the soil. Every avenue to the highest preferments is open to him. The serf of the old world becomes the citizen of the new, and it is no wonder that when this broad land, from the Atlantic to the Pacific, a right imperial domain, was thrown open with the most generous hospitality to the oppressed of the world, they moved hither as by a common impulse. Our resources are of the amplest dimensions and of the most numerous varieties. We have almost every sort of minerals in abundance, from the magnetic ores of New Jersey to the gold dust of California. We have prairies and plains, a vast expanse, well nigh sufficient to bread the world. The amazing resources of the West have only begun their development. Such a land is probably not to be named on our globe. Our

progress has been like the works of nature here, astonishingly great. From the unprotected helplessness of Jamestown and Plymouth Rock, we have grown to twenty-five millions of souls, and from a few weak colonies, scarce able to repel the attacks of savages, we are become thirty-one sovereign commonwealths and four territories, each possessed of immense means for the arts and enjoyments of peace or the necessities of war. And these are associated in one central government of such might, that the empires of the old world holds us in no small fear.

Our nation is great in its enterprise. The ingenuity of our mechanics has passed into a proverb. Our locomotives are not unknown in England, and they drag the imperial car from St. Petersburg to Moscow. Our genius is at work in every cotton-gin in the East Indies and Africa. Our agricultural implements at the World's Fair in London excited universal admiration. In fact, it would seem as if our countrymen can make anything, from a wooden clock to the simplest, speediest, and surest printing press. As to commerce, we are the peer of Great Britain, and our sailors have no superiors, their consummate skill and boldness eliciting common applause, whether exhibited in a yacht race or in battling with icebergs in the north seas. At home our energy is the supplement of that abroad. We dam our creeks and rivers, and as by magic towns and cities start up in the wilderness, and the hum of machinery is heard, where but a little while ago the wolf howled. We dig down or through mountains, fill up the valleys, hang the slight but strong bridge over the yawning abysses, for those iron roads which bind all parts of this country together.

But this is a trifle in comparison with our growth as a nation, especially at the West. Only sixty-six years have passed away since Putnam landed at Marietta, and now Ohio is the third State in point of power. Judge Burnet, who has just died, found Cincinnati a cluster of huts in 1796, and now it has in and about not less than 150,000 souls. Cleveland, Zanesville, Dayton, Columbus, Louisville, Indianapolis, Madison, Alton, Chicago, St. Louis, Iowa City, Milwaukie, James-

town, Detroit, Saginaw, St. Pauls, and hundreds of smaller towns have grown up as in a night. Scarcely has one State been admitted into the Union, ere another is at the door. How they have gathered force, with the speed of a descending avalanche! A few days more and Minnesota and Nebraska will be imitating the sovereignty of Iowa and Wisconsin. The wave rushes on unchecked. The wild man and the buffalo are vanishing, and soon the locomotive will be uttering its scream of triumph as it whirls its way across the Rocky Mountains. The field on this side of that range is soon to be occupied with States. It is a "manifest destiny," or rather a resistless decree from the God of Providence. Those vast solitudes are to be peopled by men sheltered beneath the American flag. And Utah, midway between the Pacific and the Mississippi, what are we to do with it? Shall it be admitted, and its High Priests establish their seraglios at Washington? Here is a knotty problem; how shall we solve it? And beyond that is the strangest, strongest, and I had almost said, the wickedest commonwealth on the continent, agitated as with earthquake passions.

Mr. President, this is a great nation, and we have more reason to utter this word with alarm than with vanity. It is a fearfully thrilling sight to see a single horse running at a furious speed beyond the control of his driver, but it is not so thrilling as to see a crowded train of cars dashing like lightning along the iron railway, when you know that the displacement of a rail, the breaking of an axle, or the mistake of a signal at the drawbridge, may hurry a multitude into eternity in the twinkling of an eye. The world at large is not greatly affected by the revolutions and counter-revolutions of Buenos Ayres and Chili, but this nation has woven its destiny among those of the first class nations of the earth, and the speed with which we are rushing on to greatness is one most fearful to behold.

Our dangers are as great as our blessings, and they come in every wave of population which breaks upon our shores. The religious element of the people by no means keeps pace with growing wickedness. Our great cities often resound with

the clangor of martial music on the Sabbath at burials and the laying of corner stones. An insidious and wide-spread conspiracy is digging away the foundations of the Christian Sabbath, to convert it into a mere gala day as at Paris and Rome. A powerful association of learned and wicked men is engaged in inoculating our nation with German infidelity, and the virus is already showing the malignity of a fatal disease. The Papacy is bringing all its ingenious devices, backed up with abundant pecuniary means, to give America the despotism of Hildebrand and the impiety of Leo X., and already we have the fooleries which have made Spain, Mexico, and Italy emasculate, stuck up at every corner and adored in every community. Hegel and Tom Paine, Joe Smith and John Hughes, seem one in a common purpose to root out the chosen seeds of truth which the Mayflower conveyed hither, and which have already brought forth some an hundred fold, some sixty, some thirty. These infidels are working with tremendous zeal, and it is to be feared with much success.

Irreligion, or rather *no religion*, if you will pardon the paradox, is increasing, and hundreds of thousands among us neither fear God nor regard man. Intemperance is increasing like the deluge, and I see but one Noah's ark upon the waters. It comes from north-east. Involuntary slavery is tearing away our heart-strings, invoking on us the wrath of heaven and embroiling us in civil feuds and bloodshed.

Without a parallel our nation is great in the besetting dangers of the present day, and if we perish it will not be like the fall of Babylon or Rome, or Mexico, but a greater fall than that, fraught with infinite sorrow to us and our children and to the millions of oppressed in other lands whose eyes are turned to us with the yearnings and longings of hearts sick with hope deferred. The day of our fall, if there be such a day, will be a sad one in the annals of time. A wail shall go up from the appalled nations, "Alas! that great nation that was clothed in fine linen, and purple, and scarlet, and decked with gold and precious stones and pearls: for in one hour so great riches is come to nought!" Whilst a mighty voice shall sound through

the earth, "Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her!"

But if so be God save us and make us a peculiar nation, then may the world say in truth, "And what one nation in the earth is like this thy people!"

Mr. President, if you will refer to the permanent documents of your society, you will perceive that I do not take for granted a fact not demonstrated, viz., that *the chief instrumentality for evangelizing this great land, is the preaching of Jesus Christ and him crucified, foolishness indeed in the estimation of some, a stumbling block to others, but owned of heaven as the power of God and the wisdom of God.* If our nation is to be saved from threatened ruin, from infidelity, from popery, from irreligion, it will not be by the mere circulation of even such a heavenly literature as the American Tract Society is giving to our nation, nor by the indefinite multiplication of Bibles and Testaments. In their place in the great system of means these societies are doing a work of great moment, and we cannot press that work with too much energy. But books cannot do the work of living men. God sometimes uses one of these blessed pages to plant the seed of grace in some heart, but the great mass of converts are reached by the voice of the living preacher. It was a living ministry that our Lord sent out to preach, to call men to repentance, even as living messengers, and not written letters, were sent from heaven to sound the good news of a Saviour born which is Christ the Lord. It was this instrumentality which set the world in a blaze when the persecution scattered the disciples from Jerusalem. It was this which rocked the papal throne when Luther's lion voice preached to thrilled multitudes the doctrine of justification by faith. It was this which shook Scotland to its centre, when John Knox held forth the word of life. It was this which reached the hearts of the grim colliers of Kingswood, when Charles Wesley told them of Christ; which held acres of human beings rivetted and spell-bound, whilst Whitfield proclaimed the gospel; and which caused men and women to swoon with terror, as Edwards at Northampton spoke with angel utterance of "Sinners in the hands of an angry God."

I cannot stop to prove it, but must take for granted, that our chief want is a living ministry, learned, pious, zealous, and in sufficient numbers. Give us this instrumentality and all others will follow as a matter of necessity.

There is still another point, on which I must beg your indulgence a few moments, viz., that the supply of ministers is not at all in proportion to the urgent demands of a work which is increasing on our hands with frightful rapidity. The language of the General Assembly at Buffalo, in May last, is but the note which indicates a sorrow common to the whole Calvinistic family. In their narrative they tell us, there is "one topic on which a very large number of our Presbyteries, and especially in the great Western field, dwell with earnest and mournful emphasis. It is the destitution of ministers, the utter inadequacy of the laborers to the vast work that is to be done." Diffuse their labors as they may, they tell us of many churches which have no one to break to them the bread of life; and of destitutions, to obtain a supply for which their utmost efforts are unavailing. The cry is sent up to us from every quarter of the land, "come over and help us." And it is because that cry has been so long sounding in vain, that despondency and gloom overshadow many a field of promise, and oppress many a heart that responds to the sympathies of the Gospel. To add to the oppressiveness of this despondency, the future seems darker and more forbidding than the present. The candidates for the ministry which our Presbyteries report, are few in number. The broad and open avenues to wealth and higher objects of ambition are crowded with eager competitors; and among them not a few who have professedly consecrated their talents to the God of their salvation. The self-denying path to the ministry * * * has but here and there a youthful traveller. If there is any one feature of our present state that should humble us as an Assembly, and the churches under our care, before God, this is one. In 1849 the old school Board of Education, say, what I think, in substance, they have repeated each subsequent year: "The Board deem it their duty to keep steadily before the Assembly the alarming and humiliating fact that the number of candidates for the ministry of our

church, is, at best, but stationary." The Albany Convention of Congregational Ministers, one year ago, spoke of the "alarming disproportion between the increase of our population, and the increase of the ministers of the Gospel."

Mr. President and Christian friends, there is the sting of mingled truth and falsehood in the sarcasm of the shrewdest and most to be dreaded enemy the Gospel has in this country—I mean Archbishop Hughes, when he said, "Nearly the whole class by which the Protestant ministry was formerly supplied, has disappeared altogether; and although they have places and pensions in theological seminaries, they cannot find candidates to accept them, although they have education and position offered to them; *the race of pious young men, as they used to be called twenty years ago, has died out, and this fact is acknowledged. They know not what is to be the consequence, if Providence should not raise up candidates to continue their ministry.*" Our wily foe has discovered the lock of our strength, and he was not shrewd enough to suppress a sarcasm, which from his lips makes a thrilling appeal to us. The living ministry, as an instrument, is *chief* and *vital*, and in this we are faltering. We are building churches in all shapes, grotesque and beautiful, from a cross to a circle, with all kinds of steeples, and with all sorts of approximations to the gorgeous mockeries of the middle ages; we are pointing to this and that spacious and costly palace in which our merchant princes have "settled on their lees;" we name with a boast this and that and the other distinguished son of the church, who have attained the high places of power; we educate by our example and precepts the baptized children of the church into an exaggerated estimate of the blessedness of "heaping up riches;" we talk complacently of our glorious "pilgrim fathers," the wealth and importance of "our church," the munificence of our home and foreign charities; we grow eloquent over the respectability, intelligence and commanding influence of our communions; instead of facing the tremendous fact that the chief instrumentality which has raised us to our present position, and has achieved our past victories, an instrumentality which has employed the sanctified energies of such as the Mathers, the two

Edwards, Hopkins, Whitfield, Witherspoon, the Tennants, and Samuel Davies; I say, instead of facing the tremendous fact that this instrumentality is now patronised and blessed in a measure but little more than sufficient to hold the ground we now have, whilst for the great world of the West it is as inadequate as the sickle of a single reaper to gather the harvests of the Genesee.

Did the limits assigned me in this address permit, I would like to dwell on two points which can only be suggested, viz., (1.) Christian parents in great part hold the remedy for this lamentable state of things. Could the same means be introduced into the nursery and family that gave Samuel, Timothy, and Doddridge, to the special work of God's ambassadors, a revolution would soon be apparent, and (2.) the effect of a general revival of genuine religion through our churches on replenishing the ranks of the ministry. A very large proportion of the ministers now in the field were converted in the pentecostal revivings which distilled their influences so mightily on the churches twenty years ago.

But these points I must omit and ask your attention to another point of vast importance—I mean *the establishment and endowment of Christian schools and colleges*. In my estimation, your society, Mr. President, has grasped the great educational idea of the age—the very idea with which one is to chase a thousand and two put ten thousand to flight. I know not how it may be in New England, but in the Middle and Western States I have noticed extreme reluctance on the part of young men to become beneficiaries on the lists of our educational societies, and in speaking this impression, I do not wish to utter a word in disparagement of those societies. They have done, and are yet doing a great work, and yet there are young men of talents and piety who refuse aid coming in that way. Many who have received the aid look back with regret, because the obnoxious odium of a poor charity student clings to them like pitch, and is often suggested to their memory in a way not at all pleasant. In a sense, every boy in the free-schools of Boston and New-York is a charity scholar, and yet when one of these passes from the high school to the active

business of life, he does it without a taint which would make him blush to recall "his antecedents." In these institutions the sons of the coal-heaver and street-sweep sit side by side with the sons of the merchant prince, and the gifted civilian pursuing the same studies, sustained by the same bounty and aspiring after the same honors.

In a more restricted sense, this fact holds good of the military and naval academies at West Point and Annapolis. The son of the senator cannot say to the son of the straitened backwoodsman, "you are a charity scholar!" There is a common level of privilege on which they all stand, in theory at least, merit being the only means of rank. In this fact I see an idea which I would might be wrought out in practice, at least in one model Christian college. I should like to see a college of the church so amply endowed and allowed to expend its income so judiciously that all the students within its walls, without regard to the wealth or poverty of their parents, would receive all its privileges free. Its instruction, its rooms, its libraries, and its scholarships ample for the encouragement of virtuous industry, and small enough to act as a spur to indolence, all should be free to those whose merits entitled them to the foundation. I verily believe the change would be most beneficial on the interests of learning, and especially on the ministry. And were I a rich man, with the same feelings which now possess me, I would not let a year pass without trying the scheme on some one of our Western Colleges. I cannot now see a way in which a Christian philanthropist could make such a permanent and glorious investment of money, lucrative in the dividends of eternity, as to endow a college in some such way. If I mistake not the drift of things, this idea in substance, but no doubt modified by wisdom and experience, is beginning to "possess the reins" of this society, and this now rises up before me as the grandest educational idea of the Christian Church.

But an objection is raised, the very one which has made education societies a stench in the nostrils of some excellent Christians and churches, viz.: *that many will receive the benefits of these funds of the church who will not preach the gospel.* That

this has been the case with educational funds I do not question, nay, I know such to have been the case in some instances. And yet it seems to me to be an unworthy contraction of the schemes and plans which the Church should devise for the accomplishment of the grandest idea she can conceive, that of giving to the West and to the World an adequate ministry. In the mountains of New-Jersey, capitalists blast at great expense and fling away hundreds of tons of rock, and find their compensation in the rich ore which they by this means reach. One of my neighbors, an earnest, sensible laborer, visited the gulches of California to find gold, and he has told me that he was obliged to move a mass of common earth and rock at a large expense of time, money, and fatigue, but he knew he must do it in order to reach the precious metal thus buried. A short time since he came back with his pockets full of money, and I have never heard him utter a complaint that he had to shovel up so much base dirt! The gold he got at by the means, was his reward.

And why should not the Church be as wise in her search after the hid treasures of good ministers as these men digging for iron or gold? Suppose you do have a hundred men in your catalogue, fifty of whom, more intelligent than when you took them, fall back into the private pursuits of life, are you right certain that you have not done a deed which shall elevate the intelligence and efficiency of your churches, and open sources of Christian activity and charity which otherwise might have been as closely sealed as the rock before Moses smote it? Let me farther suppose, that of the remaining fifty ten become lawyers, and ten physicians, the rest holding forth the word of life in the pulpit. Will you say the Church has lost its investment because those lawyers and physicians did not study theology? Go into any of our prominent churches and towns, and tell me whether you cannot find some pious physicians and lawyers that the Church and community could ill afford to lose, men whose influence is so commanding and good, that rather than do without it, the Church could have well afforded to be at the sole expense of their education? I can name church after church blessed

with such educated men, and I rejoice in God when I see him adding to the substantial energies of the Christian Church by giving such men the heart and means to educate themselves, although it be not to preach. To put such men in such positions would be no more a waste of the Church's funds than to cast seed into the soil to yield a harvest in return. It would be a wise economy in the end.

I will take the most extreme view of the case, and assert that if out of the hundred men whom your bountiful provisions have called together, ninety-nine disappoint you, and yet the hundredth one proves to be an Elias Cornelius, a William Goodell, or a James Richards, the Church ought to consider the return as ample as the gold-digger who has toiled day after day, removing load after load of refuse dirt, but at last comes to an ingot mass of pure gold. But such a number of young men will produce many more laborers than one, and I do believe that our Christian Colleges should be so endowed that a very large number of youth and young men might be induced to enter their halls, out of which the Holy Ghost should call the special messengers of the cross. And looking back over the field of my own personal observation, and comparing it with the striking tables compiled by Prof. Tyler of Amherst, showing how many who are now preaching Christ were converted in College, I would not always forbid these privileges of free Christian Colleges to impenitent youth, whose morals are good and whose talents are promising.

Mr. President, I do not wish to compromise your Society by these remarks. To some they may appear quixotic and extreme, and no one is responsible for them but myself, but I do think that next to home religion, like that of Hannah, Eunice, and Doddridge's mother, and such great refreshings of the Church at large, as were once enjoyed in this country, the great means of furnishing an adequate ministry to the West, and the world, is found in an enlarged system of free Christian Colleges, out of which may be selected the ambassadors who shall beseech men to be reconciled to God.

Thousands rejoice in what your Society has done and is

now doing. Let your motto be "*excelsior*" or if that appear too secular, then inscribe on your banner, "Not as though I had already attained, either were already made perfect, * * * but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

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